Durham E-Theses

Intercultural learning in the context of study abroad a role in second foreign language acquisition

Tsai, Yau

How to cite:

Tsai, Yau (2008) *Intercultural learning in the context of study abroad a role in second foreign language acquisition*, Durham theses, Durham University. Available at Durham E-Theses Online: http://etheses.dur.ac.uk/2155/

Use policy

Intercultural Learning in the Context of Study Abroad: A Role in Second/Foreign Language Acquisition

Yau Tsai

Ed. D. Thesis 2008

0 7 OCT 2008

Intercultural Learning in the Context of Study Abroad: A Role in Second/Foreign Language Acquisition

Yau Tsai

A Thesis Submitted in fulfilment of the Requirement of the Degree of Doctor of Education

Durham University
2008

Declaration

The thesis supervised by Professor Michael Byram originates form the work of the author, and it has never been submitted for a degree at any university.

Statement of Copyright

The copyright of this thesis rests with the author. No quotation or data from the thesis should be published without her prior written consent, and all the information derived from it should be acknowledged.

Acknowledgements

Abstract

This study aims to explore the effects of intercultural learning on SLA (Second/Foreign Language Acquisition) by drawing upon quantitative and qualitative research. It is conducted at a university in the United States to compare the experiences of intercultural learning in which one often communicates with native speakers and negotiates the differences between his or her own culture and the target culture by using English as a shared language among international students coming from Asian countries. The researcher assumes that social and psychological factors such as motivation, attitudes and cross-cultural adaptation can reflect the effects of intercultural learning on SLA and that the effects of intercultural learning reflected in those factors can also be predicted by the length of residence.

The findings, on the one hand, show that intercultural learning indeed affects students' motivation, attitudes and cross-cultural adaptation during their studying abroad. On the other hand, however, the results of the present study find that students' motivation, attitudes and cross-cultural adaptation cannot be predicted by the length of their residence. While communication and interaction with native speakers are commonly recognized by students studying abroad in the present study as a good strategy to acquire the target langue and culture, the researcher concludes that the willingness in communication and interaction with native speakers might replace the role of the length of residence in predicting how the variables of motivation, attitudes and cross-cultural adaptation are demonstrated under the effects of intercultural learning in the context of study abroad. The more willing to communicate and interact with native speakers

students become, the more motivation and stronger cross-cultural adaptation they can have. Similarly, the more willing to communicate and interact with native speakers students become, the more positive attitudes toward native speakers and the target culture they can hold.

According to the findings, the reasons why students' motivation, attitudes and cross-cultural adaptation are not easily predicted by the length of residence are related to the complexity and instability of the three variables. It is found that under the effects of intercultural learning two orientations of motivation, two types of cross-cultural adaptation and different kinds of attitudes are all evident among students studying abroad in the present study. With the two orientations of motivation (i.e. integrative and instrumentation motivation), students tend to develop different learning modes which enable them to use their own strategies to better achieve SLA. In addition, the changes in attitudes and cross-cultural adaptation are found to help students studying abroad to develop cultural awareness and identity as well as intercultural competence, all of which are beneficial to cross-cultural communication and in turn enable students to acquire a second or foreign language more efficiently and effectively . Thus the researcher concludes that the changes in the three variables of motivation, attitudes and cross-cultural adaptation reflect the effects of intercultural learning and definitely lead to SLA.

Based on the findings and the revised hypotheses of the present study, the researcher comes up with a model. This intercultural learning-effect model is to describe the process concerning how intercultural learning in the context of study abroad leads to SLA. Three claims are declared in the model. Firstly, the model claims that intercultural learning in the context of study abroad can affect

students' motivation, attitudes and cross-cultural adaptation. Secondly, it is claimed that under the effects of intercultural learning the three variables of motivation, attitudes and cross-cultural adaptation are correlated to each other and can be predicted by the frequency of communication and interaction with native speakers. Thirdly, the model further claims that due to the effects of intercultural learning the changes in motivation, attitudes and cross-cultural adaptation can further enable students studying abroad to make a change in their learning modes and thinking systems which lead to SLA. While providing SLA researchers with a new model to draw their attention to the fact that intercultural learning is a trend which the younger generations in the twenty-first century very likely experience and that this kind of learning definitely plays a role in one's intellectual growth and SLA, the researcher suggests that all the teachers of teaching English as a second or foreign language across the world should rethink a new direction of English teaching by integrating either intercultural learning or culture learning into second or foreign language education.

Table of Contents

**Chapter Three   An Overview of Second/Foreign
                  Language Acquisition**

Chapter Four   Socio-Psychological Factors in Intercultural Learning and Second/ Foreign Language Acquisition

Interim Summary

Summary

Chapter Five   Methodology

Tables & Figures

Table

Figure

Abbreviations

AMTB	Attitudes/Motivation Test Battery
CSQ	Culture Shock Questionnaire
DRI	Dundee Relocation Inventory
EFL	English as a Foreign Language
ESL	English as a Second Language
IIO	Input-Interaction-Output
L1	The First or Native Language
L2	The Second or Target Language
SCA	Second/Foreign Culture Acquisition
SLA	Second/Foreign Language Acquisition
SLL	Second/Foreign Language Learning
SPSS	Statistical Package for Social Science
UC	University of California in the United States
WTC	Willingness to Communicate

Chapter One

Introduction

This chapter not only gives both the background and the purposes of the present study, but it also includes the research questions that will be discussed in the following chapters. In addition to explaining the significance of the study, the chapter describes how the thesis is organized in the last section. This chapter is thus divided into five parts as follows:

(1) The background of the study

(2) The purposes of the study

(3) Research questions

(4) The Significance of the study

(5) The Organization of the study

1.1 The Background of the Study

The background of the present study originates from two perspectives. Firstly, it is to respond to the trend of globalization and internationalization. With the trend of internationalization and globalization, it is a fact that people across the world have been alert to the effects which occur globally in communication, education, politics, economics, and technology (Graddol, 2006). Bruthiaux (2002) maintains that a cluster of economic, military, political and technological factors has led to the world-wide dominance of English as a language of wider communication. While English is becoming the *lingua franca* to bring people across the world together, it is also employed in the creation of a cultural phenomenon which represents the global culture (Modiano, 2001).
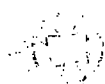
Smith (1999) has pointed out that there exists a partial mixture of different cultures, the rise of a global *lingua franca* and the formation of pan-nationalism due to globalization in recent decades. Dornyei *et al.*(2006) echo that English as the *lingua franca* of the twenty-first century is becoming associated with a global culture rather than limited to its national cultural base. According to Graddol (2006:12), 'English is now redefining national and individual identities worldwide; shifting political fault lines; creating new global patterns of wealth and social exclusion and suggesting new notions of human rights and responsibilities of citizenship'. Arnett (2002) emphasizes that under the ongoing process of globalisation cultures in different countries interact with each other and become alike through trade, immigration and the exchange of ideas and information. Tomlinson (1999) asserts that globalization brings the negotiation of cultural experiences into the focus of strategies for intervention in the other realms of connectivity. Friedlich and Boden (1994) point out that globalization has created an increasing acceleration of exchange across time and space through 'real time' communication technologies. Albrow (2000) also asserts that information and communication technologies make it possible to maintain social relationships on the basis of direct interaction over any distance across the globe. Hannerz (1996) even points out that a world culture is being created through increasing interconnectedness of varied local cultures. Thus people with a global worldview do not see the world through the lens of any particular national or cultural identity but rather through the eyes of a world citizen (Parmenter, 1997). According to Dorneyei *et al.* (2006:6), 'the interplay of different cultures and world regions has accelerated dramatically because of advances in

telecommunications and a rapid increase in an economic and financial interdependence world'.

While communicating and interacting directly with people from different countries through computer and information technologies without any boundary, people in the twenty-first century also have many opportunities to travel, study or work abroad by using English as an international language due to the trend of globalisation and internationalisation. In fact, study abroad is becoming a global phenomenon which can be urged by political concerns, economic needs, cultural interaction or the easiness of travel (Byram & Feng, 2006). According to the statistics, at any time there are likely to be over one million students and scholars studying abroad in the world (Harvey, 1998; Graddol, 2006). For example, studies show that globally the population of those who study abroad increased from 68 million in 1991 to 132 million in 2004 and a further massive increase is still in progress (UNESCO, 2007).

In response to the trend toward study abroad, secondly, the present study is to find out whether and how intercultural learning in the context of study abroad can affect SLA (Second/foreign Language Acquisition) among students studying abroad. Recent research has paid attention to the positive effects of study abroad on SLA (Freed, 1991; Wilkinson, 2002; Pellergrino Aveni, 2005; Churchill & Dufon, 2006). Studies show that the outcomes of 'study abroad' lead to the change of language learning strategies (Campbell, 1996; Adam, 2006; Cohen & Shively, 2007) as well as the positive effect on one's cognitive development (Kauffmann, 1992; Pellegrino Aveni, 2005). In fact, the context of study abroad not only provides students with a totally different environment for language learning, but it can also give quite a challenging experience of total immersion in

a new culture. For example, Ryan (2003) asserts that people learning a foreign language abroad experience a process which leads to increased curiosity about intercultural aspects. Vigneron (2001) points out that in the context of study abroad intercultural learning should be the key factor which enables a person to have a new way of reasoning and thinking in order to succeed in the global society. More importantly, recent studies have found that the context of study abroad is beneficial to developing one's intercultural competence or intercultural communicative competence (Coleman, 1995; Van Deuzen, 1998; Sercu, 2002, Ryan, 2003; Rollin, 2006).

1.2 The Purposes of the Study

Although studies support the intuitive assumption that one can naturally experience intercultural learning during studying abroad and better achieve SLA in the context of study abroad, until now how intercultural learning in which a learner often communicates with native speakers and negotiates the differences between his or her own culture and the other culture by using English as a shared language affects EFL/ESL (English as a Foreign/Second Language) students is not much discussed among researchers. Under the circumstances, one possible relationship worthy of study is the effect of intercultural learning on SLA, and the purpose of the present study is thus to explore whether and how intercultural learning can affect SLA among EFL/ESL students in the context of study abroad. Once the purposes are confirmed, there exist a series of inquiries. For instance, what are the effects of intercultural learning? How can the researcher detect the effects of intercultural learning? Can the effects be predicted by one specific factor such as the length of residence? In facing the inquiries, it is the theories

that give the researcher the approaches to finding the answers to the inquiries. It is also the theories that help the researcher come up with the assumptions, research questions and research methods of the present study.

1.3 Research Questions

Under the assumptions that the effects of intercultural learning in the context of study abroad on SLA can be reflected in socio-psychological variables of motivation, attitudes and cross-cultural adaptation and that those effects can be also predicted by the length of residence, there comes three research questions as follows:

(1) Can intercultural learning affect motivation, attitudes and cross-cultural adaptation among EFL/ESL students who study abroad?

(2) Can the effects of intercultural learning on motivation, attitudes and cross-cultural adaptation be predicted by the length of residence among students studying abroad?

(3) To what extent can intercultural learning affect EFL/ESL students' motivation, attitudes and cross-cultural adaptation in the context of study abroad?

1.4 The Significance of the Study

After reviewing previous studies on the context of 'study abroad', the researcher has found that those related to 'culture' have mostly approached the topic from the viewpoint of the perception about the host community or new culture (Carlson & Widaman, 1988; Brecht & Robinson,1995; Siegal, 1995; Talburt & Stewart, 1999; Allan & Herron, 2003; Lam, 2006). Studies on 'study

abroad' aimed at SLA are primarily focused on the linguistic gains (Mileret, 1991; Coleman, 1995; Freed *et. al*, 2003), the amount and type of language used overseas (Freed, 1995; Wilkinson, 2002; Duwey, 2004; Howard, 2005) as well as learning strategies (Kasper & Rose, 2002; Barron, 2003; Cohen & Shively, 2007).

While people in the world are getting more and more used to travelling around the globe and English learning resources through information and communication technologies are becoming more and more accessible to people all over the world, however, the researcher takes the view that current research into SLA should be more focused on intercultural contacts such as intercultural learning, intercultural communication and their impacts on motivation and attitudes which lead to SLA. As acquiring a second or foreign language is one of the main phenomena hidden in an intercultural setting, she also considers it necessary for researchers across the world to understand much more about how the effects of intercultural learning in the context of study abroad are beneficial to learning a second or foreign language for EFL/ESL students in the twenty-first century. In addition, the results of this study are expected to provide teachers of teaching English as a second or foreign language all over the world with a new direction of second /foreign language education. Most importantly, it is hoped that the findings of this study can make people across the world become alert to the fact that intercultural learning is a trend which the younger generations in the twenty-first century are very likely to experience and that it definitely plays a role in achieving intellectual growth and SLA. The more people understand and experience intercultural learning, the more efficiently and effectively they can communicate and interact with people from different countries through English as the shared language.

1.5 The Organization of the thesis

This thesis consists of seven chapters. After giving the general ideas about what the study is about and why the study is conducted in this first chapter, the researcher focuses the contents of the thesis on an introduction to intercultural learning and an overview of SLA in the second and third chapters. As socio-psychological factors involving SLA are complex, they are discussed in more details in the fourth chapter. Chapter five presents the methodology and limitations of the study, while chapter six is aimed at the findings and further discussions. Chapter seven not only makes conclusions, but it also gives both the implications for theories and practice and suggestions for future research.

Chapter Two

Introduction to Intercultural Learning

In order to give a broad understanding related to intercultural learning, this chapter starts with an introduction to the concepts of culture and culture learning as well as the relationship between culture learning and language learning. Then the chapter moves on to an overview of intercultural learning and its related theories. This chapter is thus divided into seven parts:

(1)The concept of culture

(2)Culture learning as a process

(3)The relationship between culture learning and language learning

(4) The process of intercultural learning

(5) Outcomes of intercultural learning

(6) Intercultural communication

(7) Communicative competence *versus* intercultural communicative competence

2.1 The Concept of Culture

Where there are human beings, there is culture. Human beings create culture, and culture in turn shapes the different operational patterns of human beings. Culture by nature is defined as the man-made part of the environment which provides the stable context of human development (Herskovits, 1948). According to Tomlinson (1999: 18), 'culture can be understood as the order of life in which human beings construct meaning through practices of symbolic representation'. Kramsch (1996) maintains that culture should be viewed from

two perspectives: (1) humanities (i.e. arts, literature, social institution and the artefacts of the daily life) and (2) social science (i.e. attitudes, beliefs, values and behaviour shared by members of a society). It contains values, a language and a way of life (Segall *et al*, 1999) and also involves attitudes, behavioural modes and beliefs characterized by a particular population or society (Ember & Ember, 1985). According to Pachler (1999), culture includes historic traditions, social diversity and local specificity. Roberts *et al.* (2001) point out culture can be viewed as the pattern of observable behaviour, thoughts of individuals and ideology shaped by power. Smith and Schartz (1997) consider values to be the most central element of culture. According to Nanda and Warms (1998: 39), 'Values are shared ideas about what is true, right and beautiful that underlines cultural patterns and guides a society in response to physical and social environment'. However, Barnlund and Araki (1985) view the behaviour displayed in a specific community of people as the focus of culture. Roberts *et al.* (2001) point out that language is definitely the chief instrument for constructing culture. Kim (1988) points out that culture may vary with their worldviews, beliefs, values and norms as well as communication patterns shown among people in different societies. It is in particular complex in its subsistence patterns, social and political institutions, languages, interpersonal relations, ethnicity, dwelling styles and more (Munroe & Munroe, 1980). More importantly, culture is not easily understood in that it involves 'accumulated pattern of values, behaviours shaped by an identified group of people with a common history and a verbal and nonverbal symbol system.'(Neuliep, 2003: 32).

Cultures can be characterized inter alia as individualism or collectivism

(Schwartz, 1994). One's self-identity may depend on in-group membership in

collective cultures, while it consists of the attributes which are independent of in-

group membership in individualistic cultures (Marcus & Kitayama, 1991).

According to Anderson (2003:244), 'the degree to which a culture is

individualistic or collectivistic affects the non-verbal behaviour of that culture in

every way'. In response to globalisation, however, a so-called 'third culture' is

proposed to refer to a world system with which people in the global society can

identify (Unseen & Unseen, 1967). Furnham and Bochner (1989) consider the

third culture important to people who have to deal with international affairs and

relations in the global society of the twenty-first century. Arnett (2002) points

out that people in the twenty-first century may develop global identity which is

partly rooted in their own cultures and partly in the global culture. Although

culture is often viewed as a structure of values, beliefs and behavioural modes,

Boesh (1991) argues that culture is as much a process as a structure. Hutchins

(1995) tends to have the same view by pointing out:

> Culture is a process and the things that appear on
> list-like definitions of culture are residua of the process.
> Culture is an adaptive process that accumulates the partial
> solution to frequently encountered problems------. Culture
> is a human cognitive process that takes place both inside
> and outside the minds of people. It is the process in which
> our everyday cultural practices are enacted.
> (Hutchins, 1995: 354)

Interim Summary

A summary of theories and research into the concept of culture finds that

culture is multi-faced and may vary with time and space. Culture not only

represents the nature of human beings, but it also indicates the characteristics of people living in a society. For example, the third culture is being applied to people living in the global society of the twenty-first century. While culture is being shaped by language and involving one's belief, values and communication patterns, it is also considered to involve verbal and non-verbal behavioural modes. Thus it definitely plays a role in interpreting the real meaning of language. The close relationship between culture and language seems to shed light on the possibility that intercultural learning can affect SLA and encourages the researcher to go ahead to find out the effects of intercultural learning on SLA in the context of study abroad.

2.2 Culture Learning as a Process

No matter how culture is defined, it is a fact that culture in itself is alive and easy to experience. In other words, it can be learnt and evoked through the process of learning. For example, Ward *et al.* (2001) consider culture learning as the process whereby individuals culturally acquire relevant social knowledge and skills in order to survive and thrive in a new society. Paige *et al.* (1999) echo culture learning as a process which enables people to acquire culture-specific and cultural-general knowledge, skills and attitudes. According to the culture-learning model proposed by Bochner (1982), those who are exposed to a new culture becomes participants in the new society moving from being observers to becoming insiders through learning social knowledge and skills. Damen (1987) points out that culture learning is a particular type of human learning related to patterns of human interaction and identification regardless of whether it involves a foreign culture or one's own culture. According to Bateman (2002), the more

one is involved in culture learning, the more self-awareness which is accompanied by behaviour and attitudes towards others he or she has. Kramsch (1996) points out that culture learning should be focused on the commonalities and differences between one's own culture and the other culture to enable learners to understand the concept of 'otherness'. In a similar vein, Robinson (1988) has suggested culture learning should be a process of personal growth in which a synthesis between the learner's own culture and the target cultural input is involved. According to Robinson, one definitely has the choice but is unable to escape from the cultural lens in order to understand the other's perspectives and get their real meanings. As Robinson points out in his 'colour purple theory':

> When one becomes aware of one's own cultural lens
> (e. g. blue) through the recognition that a person from
> another culture has a different lens(e.g. red), neither
> person can escape his or her own cultural lens, but each
> can choose overlap lenses (e.g. purple) in order to
> understand whether the other's perspective has arrived
> meaning.
> (Robinson, 1988: 435)

Interim Summary

Although studies shows that culture often represents the structure of different values, beliefs and behavioural modes and is not easily understood, a summary of theories and research into culture learning finds that any kind of culture can still be learnt through a specific learning process and that learning a culture is beneficial to one's language learning and intellectual growth. This implies that the total immersion in the target culture is like a kind of training in culture learning in which students in the present study are expected to develop the concepts of the self and otherness.

2.3 The Relationship between Culture Learning and Language Learning

Although language is one of the essential components in culture and language learning is also related to culture learning which is particularly with respect to cross-cultural communication, researchers have often debated the necessity of culture learning for mastering a second or foreign language. This issue mostly derives from the concern related to linguistic and affective factors in language acquisition. For example, Krashen (1981) points out that culture learning should be evaluated in terms of how much it contributes to linguistic performances. McLaughlin (1987) also insists that despite the effects of culture learning the factors of attitudes and linguistic competence should be considered as the main factors that determine the success in language learning. Littlewood (1984) applauds the value of culture learning but maintains that culture mainly helps to enhance linguistic proficiency for the overall aim of communication.

However, quite a few researchers have recognized the fact that culture learning and language learning are connected to each other and that the former often plays a crucial role in determining the success of one's intellectual growth and language learning when they move the focus of research to the nature of culture. For example, Agar (1994) proposes the concept of 'languaculture' which indicates the close relationship between language learning and culture learning. In order to understand language fully and also use it efficiently, learners need to possess not only linguistic, pragmatic, discourse and strategic competence but also cultural and world knowledge (Williams, 1996). According to Garret & Baquedano-Lopez (2002: 339), 'language as the primary symbolic medium through which cultural knowledge is communicated and instantiated, negotiated and contested, reproduced and transformed'. As people use language

to aid and complement behaviour in many instances, language cannot be understood in isolation from the larger context of behaviour that originates and filters through one's own culture (Seelye, 1997). Robinett (1978) has emphasized that language learning should go hand in hand with an understanding of the cultural setting in which a second or foreign language is used. Studies have shown that experiencing more culture learning enables learners to achieve SLA more efficiently and effectively (Norton, 2000; Miller, 2003). Byram and Feng (2006) also point out that culture learning should be more recognized and analyzed from the perspective of learners in an informal language learning context. In fact, focusing on culture in a foreign language classroom is to enable learners to broaden their worldviews related to the environment, communication, professional life as well as economic and social conditions (Pachler, 1999). Libben and Lindner (1996:1) point out that SCA (Second/foreign Culture Acquisition) 'involves the expansion of an existing system rather than the development of a new one'. Although Libben and Lindner emphasize that the two cultural systems might not be maintained in one person, they insist that how much learners can acquire a new culture is often associated with their self-awareness about who they are. In other words, culture learning not only gives learners a new insight into the people and traditions of the other culture, but it also enables them to understand their own cultures (DES, 2002). Robinson (1978:138) insists that language learning and cultural understanding should be interconnected, suggesting that 'Any type of language instruction will automatically lead to a greater understanding, tolerance and more positive attitudes toward the target culture'. Byram *et al.* (1991) have investigated language teaching empirically and concluded that language teaching should

involve systematic and well-planned integration of linguistic and cultural objectives.

The cultural dimension in language use often involves formal and informal expressions used by native speakers (Pachler, 1999). According to Kramsch (2006), learners should learn to communicate with others through symbolic competence which is focused on socio-cultural dimensions. Savignon (1983) has asserted that the notion of communicative competence should expand beyond narrowly-defined linguistics and learning psychology to the fields of anthropology and sociology. Moreover, as the concept of communication has been broadened to include a wide range of verbal and non-verbal communication, studies have concluded that communicative competence involves styles and purposes of communication that can show great cross-cultural variation (Gudykunst & Kim, 1984; Scollon and Scollon, 1995). In a similar vein, Ruben (1976) has contended that certain communicative behaviours such as empathy, respect and non-judgement transcend cultural boundaries and thus language learning cannot be isolated from culture learning.

Although more and more researchers emphasize the need for culture learning, there still remain those opposed to the spread of English culture on the basis of the alleged imperialistic functions associated with English as the global lingua franca.. The proposition of 'linguistic imperialism' associated with English as the global lingua franca was expounded by Phillipson (1992) in the analysis of the relations between dominant and dominated cultures, and as a consequence, people may hesitate to learn other cultures out of the fear that 'cultural imperialism' could impose the values and beliefs of the English-speaking western world on individuals (Barrow 1990). This view has been

gradually developed as a political issue (Pennycook 1994 and 1998). In other words, culture learning is easily associated with national langue teaching strategies (Atkinson, 1999). Studies show that in Asian countries there are national policy strategies and approaches to foreign language teaching and learning which may separate language learning from culture learning (Tsai, 2008). However, Bower (1986) has asserted that English as the global lingua franca has become increasingly de-politicized and culturally neutralized in the process of separation from its native-speaking sources in Britain or the United States. According to Lamb (2004), English learners in the global society do not associate English with a particular culture or country but rather with a global culture which incorporates business, technology, democracy, travel, to name just a few. Warschauer (2000: 512) also point out that globalisation has produced 'a new society, in which English is shared among many groups of non-native speakers rather than dominated by the British or Americans'.

Interim Summary

A summary of theories and research into the relationship between language learning and culture learning further finds that language learning should not be separated from culture learning. Especially when cross-cultural communication through English as a global *lingua franca* is involved, culture learning provides people living in the global society of the twenty-first century with a good channel to learn how to communicate with each other more efficiently and effectively. However, research also finds that there has existed a debate concerning the necessity of culture learning for language learning among researchers. For example, culture learning is considered by some simply as the support for linguistic knowledge, and it is often associated by others with 'cultural

imperialism' in which the values and beliefs of English-speaking countries

becomes dominated and easily isolated from language learning. Under the

circumstances, the fear and stereotypes about the power of linguistic knowledge

and the dominance of English-speaking countries are likely to be the main factors

impeding culture learning in a foreign or second language classroom. Since in

some cases Asian students are considered to lack the experiences of culture

learning due to national strategies and approaches to teaching and learning, this

encourages the researcher to aim the study at Asian students who study abroad

and find out how they experience intercultural learning. If Asian students

commonly lack the experiences of culture learning in their home countries,

whether they actually feel and enjoy intercultural learning during studying

abroad should pose a challenge to a researcher and an unpredictable factor to the

results of research.

2.4 The Process of Intercultural Learning

Different from the traditional mode of culture learning in which one usually

views culture as a set of knowledge to be learnt or a set of culturally appropriate

behaviours, the perspective of intercultural learning explained by Roberts *et al.*

(2001) sees this kind of learning as something that enables people from different

cultures to act as intercultural speakers by using the shared language to

communicate with each other in their everyday lives. Intercultural learners cope

with unavoidable changes in a process of cultural negotiation (Corbett, 2003).

Paige and Stringer (1997) relate intercultural learning to the process of

interaction in a particular linguistic and cultural context. A specific context of

intercultural learning often provides active learners with many opportunities to

learn the target language and culture (Paige *et al.,* 1999). According to Sercu (2000: 74), 'The intercultural learning process thus can be described in terms of maintenance of integrity of identity, as a constant process of negotiation between what is own and what is foreign, what is part of one's identity and what is new and challenging'.

According to the Bennett's (1986) acculturation model, the process of cross-cultural adaptation as part of intercultural learning enables a person to go through six steps from ethnocentrism to ethnorelativism on acculturation. Those six steps include: (1)denying the existence of cultural differences; (2)recognizing cultural differences; (3)becoming open-minded to see the strength of the new culture; (4)acknowledging the possibilities of cultural differences in adapting to the new environment; (5)adapting to the host environment and developing a sense of understanding the new culture and (6)accepting cultural differences and developing identity. In response to Bennett's acculturation model (1986), Citron (1995) further points out that in the process of intercultural learning both attitudes (i.e. the openness to contrasting cultural and linguistic patterns) and the refusal to be limited by one's own cultural and linguistic experiences are beneficial to SLA. Murphy (1988) points out that an individual who experiences intercultural learning can gradually develop the ability to empathize with others in which one can have positive attitudes and friendly actions toward different kinds of people as well as openness towards various value systems. In fact, L2 (the Second or Target Language) learners themselves can be viewed as intercultural speakers (Byram & Zarate, 1997a) who have two or more cultural identification (Byram, 2004). Roberts *et al,* (2001) echo that a person as an intercultural speaker not only has a sensitivity to cultural differences but also

knows how to adjust himself or herself to the cultural differences. As Roberts *et al* point out:

> Intercultural speakers are aware of both their own and others'
> culturally constructed styles. Rather than that they know in some
> straightforward factual way of a constant process of formation and
> transformation. Culture is not a given but constituted in the everyday
> practices of groups and individuals.
>
> (Roberts *et al.* , 2001: 30)

By definition, the word 'intercultural' refers to encounters where individuals are immersed, either temporarily or permanently, in cultures other than their own (Asante *et al.,* 1989). Sen Gupta (2003) emphasizes that such immersion may involve living in a new culture or temporarily experiencing the intense exposure to different cultural products and materials. However, Hoopes (1981) has pointed out that the most critical elements in intercultural learning is not the fullness with which a person knows each culture but the degree to which he or she gets involved into the process of cross-cultural learning, communication and human relations. Since intercultural learning often involves the utilization of the shared language and one's own identity, Harder (1980) points out that it is practically and psychologically challenging to L2 learners. As noted by Harder:

> In order to be a wit in a foreign language, you have to go through
> the stage of being a half-wit---there is no other way. If the problem is
> not addressed explicitly, learners may just be aware of it as a constant
> resistance against opening their mouths.
>
> (Harder, 1980:269)

19

With the trend of globalisation and internationalisation, intercultural learning is often associated with an automatic outcome and benefit arising from being immersed in different cultures in reality (AEI, 1998) or in a simulated electronic learning environment (Rei, 1994; Peterson, 1997; Müller-Hartmann, 2000). Although staying abroad is considered to be one of the approaches to enhancing intercultural learning (Weber, 2005), Graf (2003) in his study concludes that longitudinal international experiences may not lead to intercultural competence and better achievements in working abroad. Studies show that contacts with different cultures may not actually result in intercultural learning and positive attitudes toward the target culture (Allport, 1979; Coleman, 1998; Roberts *et al.*, 2001). Van Dick *et al.* (2004) also assert that superficial intercultural experiences cannot help a person to develop a good relationship with the hosts. Weber (2005) gives the example of school-based intercultural learning programmes and concludes that students often have difficulties in differentiating 'nations' and 'communities of practice' for intercultural understandings. There has been evidence that intercultural exchanges which fail to function properly may make a person have stereotypes or negative attitudes toward the other culture (Belz, 2002; O'Dowd, 2003). However, Leask (2004) in a study of an intercultural learning programme in which teachers and students go abroad to experience intercultural contacts with the target culture concludes that such programmes provides learners with a good opportunity to become intercultural speakers and also to promote the internationalisation of education. Dornyei *et al.* (2006) in an empirical study aimed at the tourist-and-host relationship also concludes that intercultural contacts can promote positive attitudes toward the hosts and language learning. Candlin (1989) maintains that through enhancing

intercultural skills, extending cultural knowledge and awareness and revising

problem-solving experiences intercultural learning should work well to prepare

learners for intercultural behaviour outside the classroom. As Candlin points out:

> Classroom work is focused on the revising, personalising and
> problematising of experience, the enhancing of skills of intercultural
> understanding, in particular seeking social and cultural explanations
> for language use and the extending of knowledge and awareness
> gained in the classroom setting to address learners' personal issues in
> the wider social context of intercultural behaviour outside the institution.
> (Candlin, 1989: 20-21).

In the intercultural framework, human reality is also viewed as a socially

constructed structure (Berger & Luckman, 1967) and a function of perception

(Singer, 1987). Being in an intercultural environment makes it more likely that

learners have to deal with different culture-bound conceptions, reconstruct one's

old belief systems and practices and create new beliefs (Lahdenpera, 2000).

Intercultural development based on cognitive, affective and behavioural

dimensions, on the one hand, prepares one to have worldview and in turn view

his or her own culture from the perspective of a world citizen (Bennett, 1993).

On the other hand, 'Intercultural education strives to develop critical engagement,

self-reflection and sensitivity towards any aspect of interaction and

communication between "self" and "others"' (Papademetre, 2003: 13). In fact,

whether or how one can understand oneself and others and learn to be

intercultural usually depends on his or her abilities to be open to each other and

to get involved in the activities of meaningful communication (Müller-Hartmann,

2000). Bredella (1992) asserts that in the meaning-negotiation process learners

sometimes need to adjust their own perspectives to view the other culture from

different perspectives in order to understand it. Thus empathy, tolerance and critical stance should be the focus of intercultural learning (Candlin, 1989). Byram (1996) emphasizes that the process of intercultural learning which is based on the predominant factors of one's attitudes and knowledge is a function of interpreting, relating, discovering and interacting skills from one culture to another. As he points out:

> Attitudes which are the pre-condition of successful intercultural
> interaction need to be not simply positive, but to be attitudes of
> curiosity and openness, of readiness to suspend disbelief and judgement
> with respect to others' meanings and behaviours, and to analyze them
> from the viewpoint of the others with whom one is engaging.
>
> (Byram,1996: 21)

Interim Summary

Compared to culture learning, intercultural learning as a process is more complicated and challenging to learners. A summary of theories and research into the process of intercultural learning finds that in the process of intercultural learning a learner firstly needs to face his or her self-identity and then deal with the negotiation with the differences between his or her own culture and the other cultures through a shared language such as English. More importantly, some studies show that intercultural learning takes place during one's temporary or long-term immersion in the target culture, whereas others find that the total immersion may not actually lead to intercultural learning and that intercultural learning can be well experienced with instruction. This seems to imply that without instruction intercultural learning may not be actually experienced by every student in the context of study abroad and reminds the researcher of the fact that the degree to which students in the present study can be affected by

intercultural learning may still depend on how receptive they are to the target culture and how much willingness to get involved in meaningful communicative activities they have.

2.5 **Outcomes of Intercultural Learning**

In the process of intercultural learning, some skills and abilities should be developed in order to enter into the other culture. Jensen (1995) considers intercultural competence as one of the outcomes that can be more or less developed in the process of intercultural learning. In contrast to intercultural sensitivity which is the ability to make one detect and experience cultural differences, intercultural competence is considered as the ability to think and act as an intercultural speaker in an appropriate way (Hammer *et al.*, 2003). According to Jensen (1995), intercultural competence refers to the ability to display appropriate behaviour in order to respond to the new culture. Meyer (1991) defines intercultural competence as not only the ability to behave appropriately in a flexible manner but also the ability to overcome cross-cultural problems arising from cultural differences. Rollin (2006) points out that intercultural competence should consist of ethical and cognitive understandings as well as the skills and abilities to relate one's culture to the other culture. According to Sercu (2002), intercultural competence involves not only the development of communicative competence but also the acquisition of particular skills, attitudes, values, knowledge and worldview.

Byram and Zarate (1997b) define a person with intercultural competence as someone that can cross borders and mediate between two or more cultural identities. According to Sercu (2002), those with intercultural competence

23

should possess an inside view of the other culture and understand his or her own

culture from an outsider's point of view. Thus intercultural competence enables

one not only to respect other cultures but also to have tolerance for cultural

differences (Belay, 1993). Richards *et al.* (1985) has pointed out that empathy as

an element of intercultural competence contributes to positive attitudes towards

people with a different language and culture and the degree of success with

language learning. Empathy is defined as 'the ability to imagine and share the

thoughts, feelings and point of view of other people' (Richards, *et al.*, 1985: 91).

In other words, it is a type of behaviour in which a form of negotiation takes

place in the process of communication and interaction with others (Mead, 1964)

and also a kind of communicative behaviour that transcends cultural boundaries

(Ruben, 1976). Hayashi (1996) asserts that empathy is essential to human

communication and should be considered as one of the components which are

beneficial to transcending one's own culture. As Hayashi points out:

> Unless the empathic aspects of language are addressed,
> language cannot be analyzed as a total means of communication,
> nor can the nature of communicative competence and the ways
> in which it is put to use be understood. Some linguists disagree
> with the inclusion of an emotional analysis of language claiming
> that it belongs to the domain of psychology. However, for a
> conversational researcher who considers him or herself a social
> scientist and language teacher, speakers' empathic attitudes are not
> psychological symptoms
>
> (Hayashi, 1996: 13)

Yet, in order to understand another culture and also communicate with others

well, those who possess intercultural competence can become proficient in

language skills (Harder, 1980; Jensen, 1995). In addition, an individual usually

needs to learn social skills which consist of the knowledge concerning gestures,

the degree of eye contact, non-verbal communication and the distance of body contact in order to perform appropriately in the intercultural context (Furnhan & Bochner, 1986). Jandt (2004) emphasizes that intercultural competence calls for psychological adaptation, communication skills, personality strength and cultural awareness. In general, the development of intercultural competence originates from intercultural communication (Jandt, 2004).

An individual who possess intercultural competence acts as a mediator between his or her own culture and the new culture on the basis of self-identity (Taft, 1981). Those with self-identity are more like intercultural speakers to negotiate what they think and speak in intercultural contacts between their own cultures and the other cultures (Byram, 2004). Norton (2000) also emphasizes that in the context of the new culture language in itself plays a role in constructing a learner's identity. Heller (1987) maintains that it is through language that learners negotiate a sense of the self across time and space to gain or deny access to the social network which gives them the opportunity to speak. Meyer (1991) insists that one's self-identity is part of intercultural competence. As Meyer has pointed out:

> Intercultural competence includes the capability of establishing
> one's self-identity in the process of cross-cultural mediation, and of
> helping other people to stabilize their self-identity.
> (Meyer,1991: 137).

In fact, both cultural awareness and cultural identity can be considered to be the result of intercultural learning. Cultural awareness refers to a concept of reflexivity which involves one's idea or insight into his or her understanding of the self and identity (Byram, 2004). However, compared to cultural awareness,

cultural identity is more complex and harder to develop. Norton (2000) points out that cultural identity is related to how a person understands and constructs his or her relationship with the world across time and space. Kim (1988) considered cultural identity as the ability to negotiate the conflicts between two cultures and adapt to the host environment. Byram (2004) asserts that intercultural speakers stretch their own cultural identities and make the exchange in intercultural communication become efficient and effective.

Interim summary

While finding that intercultural learning as a process enables one to develop a new insight into one's own culture and the other culture, a summary of research into the outcomes of intercultural learning shows that in the process of intercultural learning those outcomes can be identified by specific abilities and performances. For example, intercultural communicative competence is visible among intercultural speakers during communication. However, intercultural competence does not necessarily follow from intercultural communication. Intercultural competence is found not only to involve language skills, social skills and communication skills but also to consist of psychological adaptation, personality strength and cultural identity. Thus people with intercultural competence are usually those who are not only proficient in a second or foreign language to communicate and interact with others well but also possess empathy, tolerance and openness to the target culture. In addition, research finds that cultural awareness and cultural identity are also part of intercultural learning outcomes which enable one to be able to negotiate the differences between one's own culture and the other culture. While intercultural learning is considered to involve the components of knowledge, attitudes, skills and critical instances,

however, it seems hard and not evident to predict whether the total immersion in the target culture can actually help students studying abroad achieve the learning outcomes such as intercultural competence or cultural identity and this indeed poses a big challenge to those researchers who are attempting to explore such a topic.

2.6 **Intercultural Communication**

Communication in itself is a dynamic process which involves interactive and symbolic elements (Neuliep, 2003). Jandt (2004) maintains that intercultural communication often takes place among people who are from different cultures and need to interact with each other face-to-face in the global society. According to Neuliep (2003), messages which are constructed with verbal and non-verbal symbols are transferred among people and vary with contexts and cultures in the process of communication. As the ways that people from different countries receive, send and respond to the message vary with different cultures (Gallois, *et al.,* 1995), Siberstein (2001) emphasizes that even the same language can function very differently in different cultures of the world. Fox (1997) also points out that people may have problems in communicating with one another to the extent that their respective 'codes' differ. In response to the need for intercultural communication, Damen (1987) insists that the terms 'communicative competence' or 'communicative performance' should be broadened to include cultural competence and cultural performance in order to compensate for the western bias that generally equates communication with verbal, interactive and conscious activities. When more and more people in the twenty-first century often travel across the world for different purposes, global

citizens have to learn how to communicate with people from different cultures in the global society (Begley,2003). Neuliep (2003) points out any international incident with potentially global consequences calls for intercultural communication to enhance mutual understandings among people from different cultures and people in the twenty-first century often benefit from intercultural communication in reducing conflicts, increasing commerce, building a healthy and safe community and enhancing intellectual growth.

In fact, the purpose of intercultural communication and interaction is not simply to meet or talk to people from different cultures but rather to try to come to a commonly-shared meaning through the process of negotiation (Weber, 2005). According to Spitzberg (19997), intercultural communication calls for communicative competence which includes cognitive, affective and behavioural components. Jandt (2004) asserts that intercultural communication involves both the skills of using language and understanding others' feedback and interaction strategies to respond to different situations and the social skills to think from the other's perspectives and perform flexibly in an appropriate manner. Taft (1981) further defines an intercultural communicator as a cultural mediator. As Taft points out:

> A cultural mediator is a person who facilitates communication,
> understanding and action between persons or groups who differ with
> respect to language and culture. The role of mediator is performed
> by interpreting the expressions, intentions, perceptions and
> expectations of each cultural group to the others, that is, by
> establishing and balancing the communication between them. In
> order to serve as a link in this sense, the mediator must be able to
> participate to some extent in both cultures.
> (Taft, 1981: 53).

Bochner (1982) has maintained that an individual is like a mediator and possesses the abilities to translate, represent and reconcile either to bridge cultural gaps or to link different culture systems in order to achieve intercultural communication. Samovar and Porter (2003) point out that intercultural communication is not easy in that it involves the elements of perception, verbal language and non-verbal language. The element of perception refers to 'the process by which the individual selects, evaluates and organizes stimuli from the external word' (Singer, 1987:9). One's perception in intercultural communication can be affected by cultural values, worldview and social organisation (Samovar & Porter, 2003). Klopf (1998) defines worldview as something that can provide a frame of reference for understanding the way of receiving, thinking and speaking the other culture and explaining the system of beliefs about the nature of the universe and its effects on the environment. Spradley and McCurdy (1980) view worldview as the way how people look at the universe. In other words, people are able to understand reality and the rest of the world through their own worldviews (Paige & Martin, 1996). Ishi *et al.* (2003) assert that worldview is definitely essential to the success in intercultural communication.

While engaging in intercultural communication, an individual also needs to be competent in both verbal and non-verbal behavioural modes (Gudykunst and Kim, 1984; Jandt, 2004). Non-verbal communication involves a subtle, non-linguistic, multidimensional and spontaneous process (Anderson, 1999). According to Anderson, 2003: 239), 'culture is primarily an implicit non-verbal phenomenon because most aspects of one's culture are learned through observation and imitation rather than by explicit verbal instruction or expression'.

Thus intercultural communication which involves the non-verbal messages calls

for the understandings of bodily behaviour and the concepts of time and space in

different cultures (Samovar & Porter, 2003). As culture and communication are

equally important and correlated to each other in the process of intercultural

communication (Jandt, 2004), the cultural dimension of communication can be

divided into low-context communication and high-context communication

(Anderson, 2003). High-context or low-context communication refers to the

degree to which within-culture communication is direct or indirect (Ting-

Toomey, 1988). According to Hall, 1976: 91), 'A high-context communication

or message is the one in which most of the information is either in a physical

context or internalized in the person, while very little is in the coded, explicit,

transmitted part of the message'. In contrast, low-context communication is

usually via explicit verbal messages (Anderson, 2003). The distinction between

high-context and low-context communication proposed by Hall (1976) also helps

to understand whether the communication situation is in individualistic or

collective cultures (Ting-Toomey, 2003). According to Ting-Toomey (2003),

low-context communication which involves direct verbal interaction styles and

overt intention expressions is typical in individualistic cultures, while high-

context communication which often consists of the non-verbal message and

indirect verbal negotiation modes usually take place in collective cultures.

Based on the contexts of intercultural communication, communication

accommodation theory proposed by Gallois *et al.(*1995) claims communication

strategies, participant motivation and group membership as the dynamic of

intercultural interaction. This theory advocates that intercultural communication

based on group membership is more likely to alter broader and long-term

behaviour such as language acquisition, cultural identity and more. The 'mindful identity negotiation model' proposed by Ting-Toomey (1999) claims that the factor of identity which includes social and personal identity can be considered to be an explanatory mechanism in intercultural communication. According to Ting-Toomy (1999:39), identity can be defined as 'reflective images, constructed, experienced and communicated by individuals within a culture and in a particular interaction situation'.

Interim Summary

A summary of theories and research into intercultural communication shows that intercultural communication which involves one's perception, verbal messages and non-verbal messages may not be easy for people in the global society of the twenty-first century. This implies that students studying abroad in the present study may also face the problems of intercultural communication. However, it is also found that irrespective of verbal or non-verbal messages making good use of the shared language to respond to different kinds of contexts is usually the key to achieving intercultural communication. This sheds light on the fact that the effects of intercultural learning on SLA might be identified by the degree to which students in the present study undertake intercultural communication in the context of study abroad.

2.7 Communicative Competence *versus* Intercultural Communicative Competence

Superficially defined, communicative competence is the ability that a speaker needs to possess in order to communicate appropriately within a particular language community (Saville-Troike, 2003). Although it likely involves the dimension of culture for the sake of communication, researchers often take

grammatical competence as its main component. For example, Canale and Swain (1980) assert that communicative competence is considered to be a combination of grammatical competence, sociolinguistic competence and strategic competence. Canale (1983) further points out that there should be four elements in one's communicative competence which consist of grammatical competence, sociolinguistic competence, discourse competence and strategic competence. According to Larson-Fremann (1983), communicative competence is made up of the five areas of the linguistic forms, pragmatic/functional competence, meaningful contents, interaction patterns and strategic competence. Hymes (1973) who proposed the concept of communicative competence points out that linguistic theory should provide a more constitutive role for socio-cultural factors. Gudykunt and Kim (1984) assert that communicative competence undoubtedly involves the styles and purposes of communication and interaction that show great cross-cultural variation in response to internationalisation and globalisation. Ruben (1976) also emphasizes that some communicative behaviours such as empathy, respect and impartiality transcend cultural boundaries. While more and more researchers are taking communicative competence as the indicator of language proficiency, Byram (1997) echoes that communicative competence should definitely include social identities and cultural competence in cross-cultural interaction. As culture plays a role in communicating and interacting with people from different countries, Byram further explains that it is the factor of culture that makes intercultural communicative competence different from communicative competence. As he has maintained:

> The problem with the notion of communicative competence is that it
> is based on a description of how native speakers speak to each other.
> It does not take into account what is required for successful communication
> between people of different cultural origins, who have different social
> identities.
>
> (Byram, 1997: 94)

Unlike communicative competence, intercultural communicative competence among speakers of different languages is rooted in language skills but flourishes through cultures (Chastain, 1975). Intercultural communicative competence involves the knowledge of the target culture which the target language is linked to, attitudes, skills and intercultural identity (Sercu, 2000). According to Morgan (2001:5), intercultural communicative competence refers to 'the abilities to enter other cultures and communicate effectively and appropriately, establish and maintain relationships, and carry out tasks with people of those cultures'. Thus it is not only related to language but also connected to attitudes, values, knowledge, and ways of looking upon the world (Sercu, 2002). Those with intercultural communicative competence often analyze the similarities and differences between two cultures from the viewpoints of the others and try to establish a relationship between their own and other systems (Byram, 1997; McKay, 2002). Intercultural communicative competence is the ability to 'decentre' (Byram, 1997:34) or to establish 'a sphere of interculturality' (Kramsch, 1993: 205-206) in order to achieve intercultural communication.

Kim (1988) points out that the acculturation process related to the patterns of both personal and social communication helps to develop intercultural communicative competence. Talburt & Stewart (1999) also assert that the exposure to the target language learning environment more easily develops one's

intercultural communicative competence in the target language. According to

the model of intercultural communicative competence proposed by Byram

(1997), developing intercultural communicative competence involves not only

the skills of interpreting and building the relationship between different aspects

of the two cultures but also the skills of discovery and interaction through the

shared language. Yet, Byram (1996) emphasizes that the acquisition of

intercultural communicative competence can be tutored and definitely take place

in general language education.

Summary

Culture is complex because it involves many aspects such as values, beliefs, behaviour patterns and language of a specific population in a society. Culture often varies with people, places and time, and thus it is alive and changeable. As culture reflects the real lives of people, it can easily be felt, experienced and learnt from their daily routines. In fact, people living in the global society of the twenty-first century have many opportunities to use English as an international language and experience different cultures while they are travelling across the world or engaging in communication with others via the link of World Wide Web. Even though people may not actually identify how they feel and what they learn from the other culture, intercultural learning definitely takes place in the global society of the twenty-first century. While a world culture, as Hannerz (1996) has mentioned, is being created through the increasing interconnectedness of varied local cultures, intercultural learning becomes a process in which the learning is not limited to one specific culture.

Learners who experience intercultural learning often act as intercultural speakers to use the shared language of English to understand their own culture and the other culture and negotiate their differences. Intercultural learning is thus not only beneficial to learners' intellectual growth, but it also enables them to succeed in SLA by giving them more motivation and opportunities to use the target language. In the process of intercultural learning, one may develop cultural awareness, cultural identity, intercultural competence or intercultural communicative competence. The more intercultural learning one experiences, the more likely one can benefit from it. Its outcomes can be an asset to people living in the global society and thus intercultural learning should be, as

Byram(1996) has also emphasized, implemented in general second/foreign

language education of younger generations in the twenty-first century.

Chapter Three

An Overview of Second/Foreign Langue Acquisition

This chapter is to explore what SLA is like and what factors possibly affect

SLA. In order to avoid the confusion about SLA and SLL (Second/Foreign

Language Learning), the chapter starts with both the definition of SLA and the

differences between SLA and SLL. Then it discusses the factors that can affect

SLA. A further discussion is focused on the relationship between SLA and

contexts in the next section. As three theories are adopted as the theoretical

framework, they are discussed respectively in the last three sections of the

chapter. This chapter thus consists of the following five sections:

(1) The definition of SLA

(2) SLA *versus* SLL

(3)The Influential factors on SLA

(4)The role of contexts in SLA

(5)Theoretical framework of this study

3.1 **The Definition of SLA**

By superficial definition, SLA refers to the learning of another language after

the native language has been learnt (Gass & Selinker, 2001). However, a wider

definition of SLA should include the acquisition of all the foreign languages that

are used (Mitchell & Myles, 1998). Gardner (2001) maintains that the distinction

between a second language and a foreign language simply lies in how many

opportunities learners have to use the language as an instrument in the

environment. In order to better clarify the term, Gass and Selinker (2001)

points out that SLA is the learning of a non-native language in the environment

where the language is spoken. Mitchell & Myles (1998) give SLA a more

detailed definition by pointing out:

> For us, therefore, 'second languages' are any language other than the
> learner's 'native language' or 'mother tongue'. They encompass both
> languages of wider communication encountered within the local region
> or community (for example, at the workplace, or in the media) and truly
> foreign languages, which have no immediately local users or speakers.
> They may indeed be the second language the learner is working with, in a
> literal sense, or they may be the third, fourth, fifth language-------.
>
> (Mtichell & Myles, 1998: 1-2)

3.2 SLA *versus* SLL

Strictly speaking, SLA is different from SLL in its process and context. For

example, SLA is usually considered as the process whereby a second or foreign

language is acquired as the result of natural and random exposure to the target

language, but SLL refers to the process in which the exposure is structured

through second/foreign language instruction (Ellis, 1994; Gass, 2000).

According to Krashen (1978), SLA is a subconscious process in a natural

environment but SLL is a conscious process in a formal language situation or a

self-study programme. Schneider and Shiffrin (1977) have identified SLA as an

automatic process but considered SLL to be a controlled process. SLA is often

associated with implicit learning in which a learner acquires a language without

intention and awareness, while SLL is seen as explicit learning where learners

learn a language with purposes and awareness (Dekeyser, 2003). However,

studies have found that SLA still depends on both implicit and explicit learning

(Dekeyser, 2003; Ellis, 2004). In addition, both SLA and SLL involve the

distinction between incidental and intentional learning which is related to lexical

knowledge (De Bot, *et al.*, 2005). Incidental learning without paying attention is effective under the situation where a learning task has to be often undertaken, while intentional learning with attention takes place in instruction and is essential to acquiring grammatical knowledge (Schmidt, 1990). Irrespective of what their learning modes are like, Pica (1983) insists that SLA and SLL should be different in their contexts. As Pica has pointed out:

> In a classroom setting, language is organized according to the presentation of rules, often given one at a time and in strict sequence, and with the provision of teacher feedback on error, particularly for violations of rules in the linguistic code. In a natural setting, there is no formal articulation of rules and emphasis is on communication of meaning. Error correction, if it occurs at all, tends to focus on meaning message communicates.
>
> (Pica, 1983: 102)

Interim Summary

Theories and studies indicate that SLA needs to be viewed in a broader definition to include the learning of all the foreign languages which are not used as one's native language in everyday life. Research also shows that SLA is different from SLL mainly in its context and process. SLA tends to be a natural and subconscious process in which a learner learns a second or foreign language without instruction, whereas SLL is controlled and purposeful process of language learning. This has shed light on the fact that a good context such as study abroad should provide students in the present study with more opportunities to achieve SLA naturally and subconsciously.

3.3 The Influential Factors on SLA

There are some factors that have an impact on SLA such as input, the first language, interlanguage, language learning strategies, individual differences,

contexts, to name just a few. For instance, Gass (2000) emphasizes that input often plays a role in the process of SLA by allowing learners to imitate and further create their own systems to produce utterances. Krashen (1981) points out that comprehensive input which can provide learners with a review of language forms is definitely essential to SLA. Long (1983) echoes the importance of comprehensive input to SLA and suggests that input can be achieved comprehensively by using the vocabulary and structures that are understood enough to make learners acquire a second or foreign language easily. Although input is considered as an important component of learning a second or foreign language, how input becomes intake in the process of SLA seems uncertain (Gass & Torres, 2005). Swain (1985) maintains that comprehensive input is definitely not sufficient enough for learners to produce native-like performances. However, Berwick and Ross (1989) argues that the exchange programmes with foreign countries and overseas home-stay programmes which provide learners with a lot of input in language learning indeed help them to acquire a second or foreign language more efficiently. The IIO (Input-Interaction-Output) model proposed by Gass (1988) claims that the degree of interaction in which a learner engages should determine whether or not input can become intake. According to Gass (1997), input can be comprehended for the purpose of learning or carrying on conversation but intake involves the process of assimilating the new forms of language.

Research into the length of residence in L2 learning environments has also found that the length of residence can reflect the amount of comprehensive input and also predict the proficiency that learners achieve (Fathman, 1975; Walberg *et al.*, 1978). According to Krashen (1982), the exposure variable is an indirect

factor that can affect SLA. However, the actual exposure to the target language may not achieve positive effects on input when there are other variables to limit the quality and quantity of input (Block, 2003). Regardless of the sources of input, Ellis (1990) emphasizes that the quality and quantity of input are important to SLA.

SLA researchers sometimes relate the first language to the factors that may affect SLA when they trace the route of SLA. For example, the transfer of linguistic properties from L1 (The First or Native Language) to L2 is considered as a feature of SLA (Towell & Hawkins, 1994). Studies have found that transfer can facilitate the learning in the process of SLA (Ard and Homburg, 1992; Krashen, 2003). However, there is also evidence that transfer may have negative impacts on SLA (Dulay & Burt, 1974). Ellis (1990) points out that due to the limitation to linguistic differences between L1 and L2 the factor of transfer is often uncertain.

In the discussion of the influential factors in SLA, interlanguage is often associated with SLA. For instance, studies have concluded that SLA is achieved from the systematic development in one's mind but cannot simply depend on the factor of transfer from L1 to L2 (Dulay & Burt, 1974). However, Ellis (1990) argues that the acquisition device should be seen as creative construction which consists of an interlanguage continuum stretching from L1 to L2. According to Van Geert (1994), the two systems can interact with each other over time. In other words, L1 may also be affected by the learning of L2 (De Bot *et al.* 2005). No matter how the two systems affect each other, Selinker (1972) points out that SLA by nature is often associated with 'interlanguage' by which learners themselves can formulate and internalize a linguistic system.

Chomsky's (1965) mentalist view of language learning claims that there is a language acquisition device inside the minds of learners. In a similar vein, Gass (1988) defines SLA as the learning which arises from complex intra-mental processes. Warhaugh (1985) points out that one's internal processing mechanism is usually the key to developing linguistic competence in the process of SLA. Littlewood (1992) further emphasizes the importance of internal processing mechanisms to SLA by presenting the idea of the internal syllabus:

> The idea of the internal syllabus is supported by the fact that learners make similar kinds of errors, irrespective of what course of instruction they have followed or whether they receive formal instruction at all. It is also supported by a number of empirical studies which have examined the sequences which learners have followed in mastering various aspects of the second language system.
>
> (Littlewood,1992:35)

In fact, studies have even found that exposing learners to naturalistic input outside the classroom can particularly facilitate their interlanguage development for non-linguistic reasons such as attitudes or motivation (Ellis, 2002; Block, 2003). Corder (1981) insists that people should be able to use their minds to process the data of a second or foreign language to which they are exposed. Ellis (1990) points out that the internal cognitive mechanism is developed by learners themselves to achieve SLA in a natural setting. Towell & Hawkins (1994) emphasize that the systematic development of SLA which is developed stage by stage depends on the context. The systems can constantly change with the interaction with their environment and through internal self-organization (De Bot *et al.*, 2005).

As learners have to be in charge of their learning, the learning strategies that learners possess are also considered as an important factor that can affect SLA.

According to Oxford (1990:8), learning strategies are defined as 'operations employed by the learner to aid the acquisition, storage, retrieval and use of information'. Rubin (1975) considers clarification/verification, monitoring/memorization, guessing/inductive inference, inductive reasoning and practice as direct strategies but both the ability to create opportunities for practice and the production skills which include communication strategies as indirect strategies. Tarone (1980) points out that in the process of SLA a learner often uses three kinds of strategies: production strategies (i.e. simplification, inference), learning strategies (i.e. attention, memorization) and communication strategies (i.e. negotiation of meanings). Oxford (1990) also classifies language learning strategies into six categories: (1) memory strategies; (2) cognitive strategies; (3) compensation strategies; (4) meta-cognitive strategies; (5) affective strategies and (6) social strategies. Studies have concluded that learners who often use meta-cognitive strategies achieve more success in SLA (Grenfell & Harris, 1999; Marcaro, 2001). According to O'Malley *et al.* (1985), students who are more proficient in English are more capable of using meta-cognitive strategies.

The set of communication strategies proposed by Selinker (1972) is considered as a kind of competence that can be learnt from interaction with others and also applied to overcome the problems of communication in the process of SLA (Tarone, 1981). Canale and Swain (1980) also define communication strategies as part of communicative competence that can enable learners to cope with different communicative situations and keep the communicative channel open in the process of SLA. Ellis (1994) further points out that in a natural setting a learner constantly needs communication strategies to express themselves and communicate with others. In fact, studies have shown

that adopting different strategies particularly promotes SLA in the context of study abroad (Cohen & Shively, 2007). In comparing study-abroad students with a control group of at-home students, Adam (2006) concludes that students who use more strategies become more successful in SLA. Ife (2000) in a survey study has also found that specific language learning strategies enable students studying abroad to achieve SLA well. More recently, Cohen *et al.* (2005:17) combine both language and culture strategies together and define them as 'the conscious and semiconscious thoughts and behaviours used by learners to improve their knowledge and use of the target language'. Ellis (1990) insists that learners' strategies are often adjusted to match different types of input:

> An optimal input is one that learners can handle by means
> of learning strategies. Learners adjust the strategies they use
> to suit the type of input they are getting. Learners can also
> attempt to control the type of input they are exposed to
> through the use of production and communication strategies.
> (Ellis, 1990:14)

While discussing the role of individual differences in SLA, the factors of personality, aptitude, intelligence and age are also paid much attention by SLA researchers. For example, Krashen (1981) emphasizes that outgoing personality is definitely beneficial to SLA. Studies have found that extroverts are more willing to communicate with people and in turn achieve better in SLA than introverts (MacIntyre *et al.,* 2004). Although there has been empirical evidence that personality is significantly correlated to oral fluency (Rossier, 1976), the ways how personality and cognitive styles affect SLA is little addressed among SLA researchers (Ellis, 1990). According to Ellis, cognitive styles have more

influence on the skills utilized in the classroom but very little on those obtained through a natural setting.

With regard to the factors of aptitude and intelligence, Gardner (1999) associates aptitude with 'multiple intelligence' which involves different kinds of abilities and skills. According to Sternberg (2002), however, language aptitude is not actually related to intelligence but should be redefined not only as memory and analytical skills but also as creative and practical acquisition abilities. Gardner (1985) considers these two factors to be crucial to language learning in a formal learning setting but weak in an informal learning environment. Studies on the relationship between intelligence and SLA have also found that one's intelligence is only correlated to the test of reading comprehension rather than listening comprehension tests (Chastain, 1975; Genesee, 1976; Ekstrand, 1977). According to Skehan (1998: 209), 'aptitude is not completely distant from general cognitive abilities, as represented by intelligence tests, but it is far from the same thing'.

In addition, the issue of the relationship between age and SLA has evoked much discussion among SLA researchers since 1960s (Lenneberg, 1967). Studies have found that young learners do better than adult learners (Coppetier, 1987; Sorace, 1993; Hakuta *et al.,* 2003) and that adult learners are more incapable than young learners in pronunciation (Flege *et al.,* 1999; Bongaerets *et al.,* 2000). According to Selinker (1972), no more than 5% of adult learners can achieve native-like competence. Newport (1990) maintains that young learners are more likely to be successful in an informal and natural environment. However, Johnson and Newport (1989) argue that age sometimes has no effect on SLA. According to De Bot *et al.* (2005), adult learners can learn a second or

foreign language faster than young learners due to cognitive skills. Saville-Troike (2006) insists that with different characteristics young learners and adult learners can achieve different learning outcomes. As Saville-Troike points out:

> Children are more likely to receive simplified language input from others, which facilitate their learning. Other advantages that older learners may have include higher levels of pragmatic skills and knowledge of L1, which may transfer positively to L2 use; more real-world knowledge enables older learners to perform tasks of much greater complexity, even though their linguistic resources are still limited
>
> (Saville-Troike, 2006 :84).

3.4 The Role of Contexts in SLA

As SLA researchers have started to pay attention to the disparity between instruction and acquisition based on speech-processing constraints since the 1980s (Pinnemann, 1989), the relationship between the forms and meanings of language and the contexts of language acquisition has been increasingly studied in more recent SLA research (John-Steiner, *et al.,* 1994). In fact, while input is in the form of either natural settings or formal construction, the context of interaction is often associated with input and considered as an important factor that can influence SLA. For instance, studies show that through interaction the negotiation of meanings takes place among learners to make them modify what they know (Long, 1996; Gass, 1997; Gass 2000). The socio-cultural theory proposed by Vygotsky (1978) is used to suggest that interaction with people facilitates the outcomes of both SLA and SLL. Norton (2000) points out that a natural setting provides learners with many opportunities to interact with people by using a second or foreign language and achieve SLA. While interacting with

people, an individual can easily imitate and practice the target language in the

context of natural settings (McTear, 1975). In the study by Norton (2000), the

Polish immigrant in Canada, Eva, is like what Bourdieu (1977) calls a 'legitimate

speaker' who is accepted and also becomes a fully functioning member of

different lifestyle sectors through social contacts with her fellow workers.

Talburt and Stewart (1999) describe Mishela, an African American on a five-

week study-abroad programme in Spain which combines culture and language

with social activities as an example and conclude that Mishela facilitates her

interlanguage development and achieve SLA through the exposure to the context

of naturalistic input for non-linguistic reasons. Vygotsky (1978) emphasizes the

importance of the contextual factors which combine the social, historical and

cultural conditions to achieving a second or foreign language. Nunan (2001)

also points out that SLA as an organic process makes the forms and meanings of

a second or foreign language inseparable from the contexts. As Nunan maintains:

> The results seem to indicate that while variables appear to have an
> effect on the amount of negotiation for meaning, there appears to be
> an interaction among task variables, personality factors and interactive
> dynamic. This ongoing research underlines the complexity of the
> learning environment and the difficulty of isolating psychological and
> linguistic factors from social and interpersonal ones.
>
> (Nunan, 2001.: 91)

According to Tannen (1982), the meaning of spoken language is often

constructed within a social context. Tarone and Liu (1985) have maintained that

the forms of language particularly vary with different contexts in the process of

SLA. More importantly, studies have concluded that one often internalizes a

particular reality as part of the language acquisition process (Hasan & Perett,

1994). In a similar vein, Wardhaugh (1985) insists that the rules of

conversations, the intimacy of disclosures and the amount of overlapping or

interrupting definitely differ from one culture to another, which is relevant to the

process of SLA. Irrespective of spoken or written language, SLA is related to

the context of human exchange such as cultural patterns (Rogoff, 1990). As

Rogoff (1990) points out:

> Human exchange is necessary for the survival of newborn
> (and of the species) and continues with expanding consequences
> as the organism grows and becomes capable of more complex
> exchanges and learning.
>
> (Rogoff, 1990: 195)

In addition, SLA is full of social and functional features with communicative

intention (Bruner, 1983). Studies have found that SLA often takes place in the

context of meaningful communication (Krashen, 1978; Schumann, 1978a).

Norton (2000) insists that both social relationships and social identities

developed in the wider society can influence SLA. Scollon and Scollon (1995)

maintain that SLA via communication occurs across social parameters.

According to Littlewood (1992), SLA can be facilitated in order to respond to the

context of the target language and the needs for communication. More

importantly, SLA often occurs among ESL/EFL learners in meaning-oriented

contexts (Krashen, 1978).

Interim Summary

Before discussing the three theories that are adopted as the theoretical

framework of the present study, an examination of theories and research into the

influential factors of SLA indeed helps to understand how and why SLA can be

associated with intercultural learning in the context of study abroad. For

48

example, input is found to be a key factor that can promote SLA. Contexts such as the exposure to naturalistic input outside the classroom are also found to play a role in facilitating learners' interlanguage development for achieving SLA. Studies further show that one's learning strategies are often adjusted to match the type of input in order to better achieve SLA. The total immersion in the target culture is also considered as a language-rich environment which provides learners with a good source of comprehensive input to enable them to achieve SLA, and this seems to imply that those factors such as the length of residence or the study-abroad context may play a role in determining how well students studying abroad achieve SLA. Thus whether and how students in the present study make good use of opportunities to acquire the target language through the long-term or temporary immersion in the target culture might be the key to determining the degree to how much intercultural learning can affect SLA.

3.5 Theoretical Framework of this Study

The three theories of Krashen's monitor model (1978), Schumann's acculturation model (1978a) and Gardner's socio-educational model (1985) are adopted as the theoretical framework of the present study for two reasons. Firstly, Krashen's monitor model focuses on both the distinctions between SLA and SLL systems and the knowledge of subconscious learning and conscious learning. Thus this model is considered to be helpful to clarifying the question of whether SLA can be simply achieved by curriculum or whether it could be achieved more efficiently and effectively through the immersion in L2 learning environments where the dimension of the target culture is included in everyday life. Secondly, both Schumann's acculturation model and Gardner's socio-

educational model emphasize the importance of culture to SLA and SLL. These two models are different in that they refer to different contexts of SLA and SLL but are consistent in their concepts of 'acculturation' and 'integrativeness'. Thus they are considered to explain the relationship between cultural experiences and language acquisition. In fact, Schmann's acculturation model, which gives the example of immersion and points to its influential factors on SLA, particularly explains the reason why intercultural learning can affect SLA. Although Gardner's socio-educational model is focused on formal learning contexts, the element of 'integrativeness' that the model considers essential to one's attitudes, motivation and L2 achievements is similar to Schumann's notion of acculturation which combines both social functions and one's views, beliefs and attitudes toward the other language (Spolsky, 1989). The two concepts of both 'integrativeness' and 'acculturation' correspond with the purpose of the present study which is to explore the effects of intercultural learning on SLA as reported by students who study abroad.

3.5.1 Krashen' s Monitor Model

Krashen's monitor model (1978) attempts to be comprehensive because it involves five broad hypotheses: (1) the acquisition-learning distinction; (2) the monitor; (3) the natural order of morpheme sequences; (4) the input factor and (5) the affective filter. The five hypotheses point to the most crucial components of SLA. According to the first hypothesis of the model, there are two separate knowledge systems which underlie L2 performances. One is the acquired system which consists of subconscious knowledge, and the other is the learned system which is related to formal instruction and made up of conscious knowledge.

In the second hypothesis, the model claims that conscious learning is available to a performer as a monitor to alter the output of the acquired system and usually works well under the conditions where the performer has the time to focus the learning on the 'form' and 'correctness' in order to make a change in utterances. In contrast to Chomsky's (1965) belief that conscious learning focused on grammatical rules enables people to identify the conditions of rule violation, however, this model has emphasized that classroom instruction can only provide a means of monitoring the output of language learning but cannot transfer the learning outcome over to language proficiency. To this point, the view of the model seems to offer an explanation of why language learners in formal classrooms often fail to achieve fluency in the target language (Byram, 2004).

The third hypothesis of the model makes the claim that the rules of language are acquired in a predicable order but conscious learning often interferes with the natural order. According to Krashen (1988), a person makes use of his or her own internal system without being consciously aware of it while acquiring a second or foreign language. Krashen (1982) maintains that learning should not precede acquisition. As language acquisition usually requires meaningful interaction through the target language where speakers pay attention to the message they convey, formal grammar instruction which is full of conscious learning rather than subconscious acquisition is definitely of limited use (Krashen and Terrill, 1983).

Among the five hypotheses, Krashen (1985) has further maintained that the fourth hypothesis of the input factor is the most important to his theory of SLA. According to this hypothesis, a language-rich environment (i.e. exposure to the

target language environment) provides comprehensive input in the same way that children learn their first language. More importantly, Krashen (1982:10) points out that 'adults can access the same "natural language acquisition" that children use'. In response to Corder's (1967) viewpoint that the input variable enables a learner to acquire more of the target language, Krashen (1978) echoes that learners should have more intake through informal learning environments.

Like the hypothesis of the monitor, the fifth hypothesis of the affective filter is also considered as the factor that does not exist in one's first language acquisition. According to Krashen (1982), affective variables play a role in impeding or facilitating the delivery of input to SLA. The model claims that the affective filter accounts for individual variations in SLA. In examining L2 performances, Krashen (1978) points out that the learners' attitudes toward speakers of the target language are directly related to language acquisition. A successful language learner is capable of finding sufficient intake of the language and their attitudes and motivation do not interfere with each other to filter out the intake (Krashen, 1981). According to Krashen (1982), a lower level of anxiety can make learners feel comfortable to acquire a second or foreign language. Krashen (1985) has explained the five hypotheses of the model by summarizing:

> We can summarize the five hypotheses with a single claim: people acquire second languages only if they obtain comprehensive input and if their affective filters are low enough to allow the input 'in'. When the filter is 'down' and appropriate comprehensive input is presented (and comprehended), acquisition is inevitable.
> (Krashen,1985: 4)

Although the extent to which explicit instruction may affect implicit knowledge still remains a disputed issue among SLA researchers (Ellis, 2004),

studies have concluded that an informal learning environment is better than a classroom for SLA (Upshur, 1968). Krashen's monitor model was considered one of the most influential theories of SLA in the 1970s and early 1980s (Larsen-Freeman & Long, 1991). The model indeed reflects the complex nature of SLA (Lightbown, 1984). Those studies which support the model have found that error correction and explicit teaching of rules are not related to language acquisition (Brown & Hanlon, 1970; Brown, 1973) and that both caretakers and native speakers are usually the ones to modify utterances in the process of SLA (Snow & Ferguson, 1977). In addition, studies have concluded that intake through informal learning environments is definitely beneficial to SLA (Upshur, 1968). Cohen and Robins (1996) have even pointed out that utterances are usually unmonitored and also not the outcomes of conscious learning.

Yet, the model still raises a number of disputes among SLA researchers. It is, on the one hand, criticized for ignoring the nature of learning and lacking the explanation concerning the processes of learning and acquisition (Crookes, 1997). On the other hand, it is often criticized for the lack of theoretical descriptions as well as examples (Ellis, 1990; Gregg, 1994; Gass, 2000). Some also argue that the model lacks both the evidence of the conscious-subconscious or acquisition-learning distinctions and question the validity and reliability of its methodology (McLaughlin, 1978; Ellis, 1996; Mitchell & Myles, 1998). Zobl (1995) suggests that the model should include empirical evidence to predict the outcomes of the two cognitive systems.

In response to the model, Gregg (1994) argues that acquisition should not be separated from learning. White (1987) also argues that the acquisition-learning distinction should not deny the functions of grammar instruction. McLaughlin

(1987) further argues that the monitor hypothesis lacks the evidence and ignores the functions of grammatical knowledge. According to Ellis (1994), the model should declare the process of how comprehensive input causes acquisition. In addition, Larsen-Freeman and Long (1991) suggest that the model should explain the effects of age on SLA and also show how the affective filter and the monitor affect the learning of adults. According to McLaughlin (1987:56), 'the affective filter hypothesis provides no coherent explanation for the development of the affective filter and no basis for relating the affective filter to individual differences in language learning'. Towell and Hawkins (1994) argue that the model fails to explain to what extent the affective factors such as attitudes, motives and emotion limit internal mental mechanisms to process a second or foreign language.

3.5.2 Schumann's Acculturation Model

Different from Krashen's monitor model, Schumann's acculturation model (1978a) attracts the researcher's attention because it not only provides an in-depth explanation for individual differences in SLA but also presents the causal variables that can affect SLA. Evolved from Paulston's study (1975), this model is constructed within the context of natural SLA without instruction. In the model, there are nine variables which were found to influence language acquisition: (1) social factors; (2) affective factors; (3) personality factors; (4) cognitive factors; (5) biological factors; (6) aptitude factors; (7) personal factors; (8) input factors and (9) instructional factors.

Among those nine variables, Schumann (1978b) insists that social and affective variables are the major causal factors of SLA. With regard to affective variables, the model claims that they include individual differences such as

54

culture shock, language shock, motivation and ego permeability. According to

the model, language and culture shock needs to be overcome and there should be

sufficient motivation and ego-permeability in order to achieve SLA successfully.

Among the factors that are claimed to affect SLA, motivation is considered as the

main reasons for acquiring a second or foreign language. With regard to

motivation, Schumann (1978a) also identifies motivation as two orientations of

motivation which consist of integrative and instrumental motivation. The

former is to attempt to interact with native speakers and become a native-like

speaker, while the latter is for more practical reasons such as gaining promotion

in one's career. On this point, Schumann's acculturation model is particularly

similar to Gardner's socio-educational model.

Social variables in Schumann's taxonomy are associated with attitudes,

integrative strategies and length of residence. More positive attitudes toward the

target language group and longer length of immersion in the target language

community are considered more beneficial to SLA. According to the model,

integrative strategies involve assimilation, preservation and adaptation.

Assimilation refers to the strategy by which one gives up his or her own life

styles and values and adopts those of the target language group, whereas

preservation is a kind of strategy that enables one to maintain his or her life

styles and values but reject those of the target language group. Unlike the

strategies of assimilation and preservation, the strategy of adaptation is not only

to adapt to the host environment but also to maintain one's own lifestyles and

values through more contacts with native speakers by using the target language.

Among those three strategies, adaptation is considered particularly helpful to

achieving cross-cultural contacts and SLA in the model. Schumann (1978a)

insists that whether SLA can be achieved mostly depends on the degree how much a language learner acculturates. By definition, acculturation is the process of one's social and psychological integration into the target language group. According to the model, there are two kinds of acculturation. One is social adaptation, which is related to the development of sufficient contacts with speakers of the target language, and the other refers to psychological adaptation, which involves the process of growth where one is psychologically open to the target language. Schumann maintains that both psychological adaptation and social adaptation are combined together and that psychological adaptation possesses all the characteristics of social adaptation. Schumann (1978a) strongly advocates that acculturation refers to the adjustment of L2 learners to the target language and the natural learning environment of a new culture by pointing out:

> Second language acquisition is, just one aspect of acculturation and the degree to which a learner acculturates to the target language group will control the degree to which he acquires the second language
> .(Schumann, 1978a: 34)

Schumann's acculturation model is well-known in early SLA research for its emphasis on the theory that SLA involves the learning of a foreign language spoken in the target language community without formal instruction and that both social and psychological factors play their roles in SLA (Block, 2003). Yet, it is still criticized by SLA researchers. For example, Baker (2001) argues that social and psychological distance may change over time. Ellis (1997) also argues that the model fails to acknowledge that psychological factors are not static and that social conditions can not be controlled by learners themselves.

Larsen-Freeman and Long (1991) suggest that the model should give an explanation to the process of how social and psychological factors affect SLA.

Some studies suggest that the model should go further to investigate how an individual develops the identities that Bourdieu (1977) terms a 'legitimate speaker' and how he or she comes to be accepted and become fully functioning members of the different lifestyle sectors and host communities in the process of SLA (Giddens, 1991; Lave & Wenger, 1991; Norton, 2000). In response to the effects of acculturation that is considered essential to SLA in Schumann's acculturation model, Block (2003) argues that the actual exposure to the target language is a complex process in which a number of variables come together to limit the quantity and quality of the natural input.

3.5.3 Gardner's Socio-Educational Model

Gardner's socio-educational model (1985) which derives from Gardner and his colleagues' earlier studies on motivation and attitudes has been revised repeatedly (Gardner, 1979; 1981; 1983). Based on the component of integrative motives, the model mainly claims that the social dimension plays a role in determining one's reactions to the learning situation and the other language community and those reactions in turn influence one's motivation to learn a second or foreign language. According to the model, learners who have the characteristic of integrativeness should have the orientation of integrative motivation to learn the target language and favourable attitudes towards the target language group and the target language community. Although Gardner (1985) points out that his model is not a final model and needs to be revised again and again in order to take new information into account, he still emphasizes that any version arises from the original idea that 'language learning

involves the acquisition of either language skills or behaviour patterns of another cultural community' (Gardner, 1985: 146).

According to the model, the concept of 'integrativeness' can 'reflect an individual's willingness and interest in social interaction with members of other groups' (Gardner & MacIntyre, 1993: 159). Gardner (2001) further explains that 'integrativeness' emphasized in his model includes: (1) integrative orientation which is apart from instrumental orientation; (2) favourable attitudes toward the target language community and (3) the openness to the target language group. According to Gardner, however, attitudes in the model are considered simply as the motivational impetus rather than the determinant of L2 achievements.

Different from Schumann's acculturation model, this model addresses formal learning contexts. However, Gardner (1983) has also mentioned the notion of formal and informal language acquisition contexts in the model. In fact, Gardner (1985) admits that his model has something in common with Schumann's acculturation model in that both models emphasized the importance of cultural beliefs to SLA. According to the model, an individual not only learns a language but also responds to different kinds of behavioural modes while facing materials from other cultures. More importantly, the model claims that cultural beliefs within social milieus influence both the attitudes towards the target language community and learning situations and in turn affect one's motivation to achieve the goal of acquiring a second or foreign language. The model suggests that even in the classroom cultural beliefs within a social milieu are still important to one's attitudes, motivation and L2 achievements. As Gardner (1985) has pointed out:

Language courses are different from other curriculum topics.
They require that the individual incorporate elements from another
culture. As a consequence, reactions to the other culture become
important considerations. Furthermore, because the material is not
merely an extension of students' own cultural heritage, the dynamics
of the classroom and the methodology assume greater importance than
they do in other school topics

(Gardner, 985: 8)

In addition to the claim of the social dimension, the model also points to the

other three components of SLA: (1) individual differences; (2) contexts and (3)

learning outcomes. Under both formal and informal learning contexts, there are

four variables which are considered as individual differences in the model: (1)

intelligence; (2) language aptitude; (3) motivation and (4) situational anxiety.

According to Gardner (1985), both motivation and language aptitude interact

with each other within formal and informal learning contexts and lead to second

or foreign language proficiency. However, motivation is more important in

informal learning contexts. Integrative motivation proposed by the model is

considered to be more stable and more related to achievements than instrumental

motivation in the process of acquiring a second or foreign language. In order to

declare the relationship between motivation and learning contexts, this model

further claims that motivation may or may not be affected by class-oriented

pressure or pedagogical techniques but is definitely influenced by learners'

reactions to the contexts of language learning. With regards to intelligence and

aptitude, Gardner (1985) considers these two factors are important to language

learning in a formal setting but weak in an informal learning environment. In

terms of learning outcomes, they are identified to be either linguistic or non-

linguistic in the model. According to Gardner (1985), linguistic outcomes refer

to language knowledge and skills, while non-linguistic outcomes can be reflected in one's attitudes toward the target language community.

Although whether motivation predicts language achievements or whether language achievements predict motivation was a debate among researchers (Gardner & Lambert, 1972) before, Gardner's socio-educational model is still considered unique in that it integrates affective variables, learners' abilities and cognitive factors into the components of SLA and SLL (MacIntyre *et al.*, 2004). Spolsky (1989) points out that Gardner's socio-educational model is impressive in its revealing the relationship between attitudes and SLL. In fact, there has been evidence that integrative motivation may not always be effective in the setting of SLL but useful in the context of SLA in which learners have more contacts with people in the target language community. (Au, 1988; Dornyei, 1990; Oxford & Shearin, 1994).

However, there still exist some weaknesses in this model. For instance, the model is often criticized for its neglect of sociolinguistics and its failure to demonstrate the relationship between social milieus and attitudes (Spolsky, 1989). In fact, Gardner (1985) himself admits that his model lacks empirical testing in an informal situation. Dornyei (2003) argues that until now there seems to be no consistent definition concerning the concept of 'integrativeness' among SLA researchers. The concept of 'integrativeness' is often criticized by researchers for ignoring the identity of L2 learners and making the incorrect construct for the concept of 'integrativeness' (Norton, 2000; Lamb, 2004; Cohen *et al.*, 2005; Coetzee-Van Rooy, 2006). According to Dornyei and Csizer (2002: 454), 'the term may be not so much related to any actual or metaphorical integration into an L2 community as to some more basic identification process within the

individual's self-concept'. Spolsky (2000) questions the concept of 'integrativeness' in its underpinning the role of attitudes and considering attitudes as a supporter rather than a precursor of motivation in mastering a second or foreign language.

As a consequence, the model is often criticized for lacking the clarity in the notion of integrative motivation (Crookes & Schmidt, 1991; Graham, 1997). Studies have found that motivation should reside in the interaction of individuals with the host environment (Hickey, 1997; McGroarty, 2001) and that different types of motivation may operate on L2 learners at different stages of learning (Dorynei & Otto, 1998; Lamb, 2004). According to Crookes & Schmidt (1991: 473), 'the superiority of integrative motivation is not supported by empirical evidence'. In fact, studies have also found that both integrative motivation and instrumental motivation are equally important to one's success of language learning (Burstall *et al.*, 1974; Spolskey, 1989; Broady, 2005). Brown (2000) also argues that integrative and instrumental motivation should not be separated from each other but rather combined together in one set by taking the example of international students who study abroad in his study. Lamb (2004) suggests that due to globalisation the two orientations of integrative and instrumental motivation cannot be identified as separate concepts, especially when English is no longer associated with one specific western country.

Interim Summary

An analysis of the three theories finds that they points to the importance of motivation, attitudes and cross-cultural adaptation to SLA and the possible relationship between a cultural context and language acquisition. Thus it is for sure that the three theories can be used to guide the analysis of how students in

the present study perceive the effects of intercultural learning on SLA. Although there come some criticisms concerning the three theories among researchers, the researcher considers every model hardly perfect. They possess not only strengths but also weaknesses. While understanding their weaknesses, she still considered the three models helpful to finding out whether and how the three variables of motivation, attitudes and cross-cultural adaptation vary with the effects of intercultural learning in the context of study abroad.

Summary

When SLA is explored, the differences between SLA and SLL are often discussed. The distinction between the systems of SLA and SLL is mainly in reference to their contexts and processes. Compared to SLL, SLA is more uncertain and also more difficult to control and predict owing to its different contexts. In the process of SLA, there exist various factors that affect how SLA can be achieved effectively and efficiently such as personality, aptitude, interlanguage, the first language, language learning strategies, to name just a few. As Saville-Troike (2006:5) has mentioned, 'SLA involves a wide range of language learning settings and learner characteristics and circumstances'.

While exploring the factors that can affect SLA, the three theories introduced above as the theoretical framework of the present study help to explain the possible causal factors of SLA and the importance of social and cultural contexts to SLA. This chapter on the whole has declared the relationship between cultural experiences and language acquisition. It has even given an indication of how and why SLA might be achieved more efficiently and effectively in the context of study abroad through the experiences of intercultural learning.

Chapter Four

Social and Psychological Factors in Intercultural Learning and Second/Foreign Language Acquisition

In the process of either SLA or intercultural learning, social and psychological factors are often involved and also play an influential role. Thus this chapter starts with understanding the role of social and psychological factors in intercultural learning. In order to further find out how those factors such as motivation, attitudes and cross-cultural adaptation are essential to SLA, it moves on to the discussions of these three factors in the last three sections respectively. The chapter thus consists of four parts as follows:

(1)Social and psychological factors in intercultural earning

(2)The role of motivation in SLA

(3)The role of attitudes in SLA

(4)The role of cross-cultural adaptation in SLA

4.1 Social and Psychological Factors in Intercultural Learning

As intercultural learning involves different cultures, psychological and linguistic factors as well as the kind and quality of social interaction are often discussed. For example, Alred (2003) points out that psychology provides a common point of reference for understanding intercultural development. An obvious example is the phenomenon of 'culture shock' and its related reactions (Furnham & Bochner, 1986). Byram and Zarate (1995) assert that the sensitivity to the feelings of other people and the ability to empathise with their experiences

are usually essential to developing the ability to adjust to the differences between two cultures. According to Alred (2003), this kind of cultural sensitivity can be seen particularly in the structures, rhythms and nuances of language as well as in the cognition that different situations lead to different forms of expression. The more essential one's language proficiency is in order to function in the target culture, the greater the psychological intensity of the experiences becomes (Paige, 1993). Kramsch (1997) even asserts that personal psychology reflects the perceived need of learners to express their own particular meanings in the here-and-now of cross-cultural communication.

For those who have intercultural experiences through total immersion, Gurney (1987) has emphasized that within a broader range of the experiences the adjustment to the daily use of English should be the most important part of life. Schumann (1978a) also points out that one's adjustment to a second or foreign language is considered as part of acculturation to the host culture. However, studies have found that those who experience intercultural learning abroad often have social difficulties (Furham & Bochner, 1982) and thus need more social adjustments (Kennedy, 1999). Furnham and Bochner (1989) assert that people who lack communication skills usually have difficulties in establishing social relationship with native speakers in the process of intercultural encounters. As they point out:

> In an intercultural encounter, the greater the difference that exists in the respective, culturally determined communication patterns of the participants, the more difficulty they will have in establishing a mutually satisfying relationship. When the idea is applied to the typical sojourner, the visitor can be regarded as lacking in the social skills of the host culture, and this formulation can also explain why so many sojourners have difficulty in negotiating routine social encounters with local people
>
> (Furnham & Bochner, 1989: 217)

4.2 The Role of Motivation in SLA

Motivation is considered as one of the key factors that can affect the process of SLA (Norris-Holt, 2007) and also determine L2 achievements (Dornyei et al. 2006). According to Saville-Troike (2006: 85-86), 'motivation largely determines the level of effort which learners expand at various stages in their L2 development, often a key to ultimate level of proficiency'. There is evidence that motivation leads to increased success in SLL (Genesee *et al.*, 1983). Learners with more motivation are found to become more active in SLL (Gliksman, 1976; Naiman *et al.*, 1978) and also maintain long-term success in SLA (Crookes & Schmidt, 1991). A truly-motivated student usually demonstrates a desire to learn the language, makes efforts on language learning and enjoys learning tasks (Gardner, 2001). Dickinson (1995) points out that motivation makes learners become responsible for their learning and aware of the success and failure of learning tasks. Lamb's (2004) empirical study aimed at learners who speak English as a foreign language and come from Indonesia even shows that their motivation to learn English is also beneficial to developing cultural identity. Lamb concludes that due to internationalisation and globalisation motivation should not be based on integrating into a national culture but rather on being part of a global society. As Lamb points out:

> Meeting with westerners, studying or travelling abroad, pursing
> A desirable career ----all these aspirations are associated with each
> other and with English as integral part of globalisation processes
> that are transforming (i.e. an Indonesian) society.
>   (Lamb, 2004: 15)

66

L2 motivation can be enhanced by lower anxiety and higher self-confidence

(Saville-Troike, 2006). Studies also find that motivation to learn a second or

foreign language is connected to some factors such as attitudes (Gardner, 1985;

Stables & Wikeley, 1999; Marshall, 2001) and contexts (Cooper *et al*, 1994;

Alison, 2001). Thorne (2000) asserts that motivation is definitely linked to

contexts. McGroarty (1998: 600) considers motivation to be 'constructed and

expressed in or through interaction'. According to Ushioda (2006: 157),

'motivation is never simply in the hands of the motivated individual learner, but

is constructed and constrained through social relations with others'. Thus

stronger motivation for interaction with the target language group often leads to a

greater frequency of inter-group contacts and a higher level of open-mindedness

on the part of language learners (Hammer, 1987).

4.2.1 Components of Motivation

Motivation by nature is the driving force that enables people to persist with a

specific task (Chambers, 2001). In the discussion of motivation, most theories

attempt to explain how it is related to the aspects of human behaviour concerning

the choice of a particular action, the persistence with it and the efforts on it. For

example, Tremblay and Gardner (1995) have introduced the concept of goal

salience as the central component of motivation. Ames's goal orientation theory

(1992) focuses goal-oriented motivation on two kinds of goals: mastery goals

(e.g. task-involvement goals) and performance goals (e.g. ego-involvement

goals). In the goal-setting theory proposed by Locke and Latham (1990), the

components of motivation consist of goal variables such as specialty, difficulty

and commitment as well as the intensity of goals. Bandura's self-efficacy theory

(1997) explains the causes and consequences of the way how individuals judge

their abilities and how their competence is essential to motivation, while

Covington's self-worth theory (1992) argues that the chief component of

motivation is in how individuals attempt to maintain their self-esteem. Weiner's

attribution theory (1992) considers the past experiences of success or failure as a

component which plays a considerable role in shaping the motivational

disposition. In response to Weiner's attribution theory, most studies have

concluded that the process of attribution is indeed essential to learning a second

or foreign language (Williams *et al.*, 2001).

L2 motivation in itself is similar to general motivation but usually

characterized by the contexts of both SLA and SLL. For example, Gardner

(2001) defines L2 motivation as a complex construct which involves a

combination of both the effort and the desire to achieve the goal of learning a

second or foreign language and developing favourable attitudes toward language

learning. In the process of SLA, motivation intensity has been assessed by

determining the amount of efforts that an individual makes in learning a second

or foreign language (Gardner, 1985). According to Gardner (1985), however, the

intensity of motivation may not completely describe the concept of motivated

behaviour due to its inconsistency with affect factors. Schumann (1997) insists

that L2 motivation should involve five dimensions which include novelty degree,

pleasantness attraction, goal/need significance, coping potential and social

images. Dornyei (1998) categorizes L2 motivation to be affective/integrative,

instrumental/pragmatic, macro-context-related, self-concept-related, goal-related

and educational-context-related dimensions

Dornyei (2005) relates L2 motivation to the concept of the 'ideal L2 self'.

According to Dornyei, L2 motivation can be viewed as the desire to shorten the

distance between ideal and ought-to-be selves in order to achieve the language

learning tasks. MacIntyre *et al.* (2004) maintains that motivation to learn a

second or foreign language should include the willingness to communicate

(WTC) which is defined as the ability to initiate communication and also to make

learners achieve communicative competence. In other words, individuals may

show a consistent tendency in their predisposition toward or away from

communication with people by using L2 (MacIntyre *et al.* 2004).

4.2.2 Integrative Motivation *versus* Instrumental Motivation

The category of motivation has evoked much discussion among researchers.

The orientation of integrative or instrumental motivation is one of the categories

that are widely recognized by SLA researchers (Saville-Troike, 2006). Gardner

and Lambert (1972) firstly proposed the two orientations of integrative and

instrumental motivation and identified the two kinds of motivation as

motivational orientations for L2 learning. In their conceptualisation, learners

who are integratively motivated intend to learn a second or foreign language in

order to be part of another language group, whereas instrumentally-motivated

learners are interested in learning a second or foreign language for practical

concerns such as finding a job or getting a course credit. According to Gardner

(1985), integrative motivation is focused on the value of learning to become

actually part of the target culture but instrumental motivation stresses the

economic and practical advantages of learning English. Crookes and Schmidt

(1991) also identify integrative motivation as both the goal of acquiring a second

or foreign language and developing the positive attitudes toward the target

language group and the desire to integrate into the target language community.

Dornyei (2003:5) further explains integrative motivation as 'an openness to, and

respect for, other culture groups and ways of life; in the extreme, it might involve complete identification with the community (and possibly even withdrawal from one's original group)'. Dornyei emphasizes that integrative motivation involves the identification process within an individual's self-concept. In other words, integrative motivation not only consists of the attitudes toward the other culture, but it also involves the identification with one's own culture. This gives more detailed explanations to the notion of integrative motivation which is, as discussed in chapter three (3.5.3), addressed in Gardner's socio-educational model (1985) but often criticized for lacking the clarity by researchers.

Different from integrative motivation, instrumental motivation based on an individual's interest can reflect one's values and stereotypes (Hugnet, 2006). Hudson (2000) explains instrumental motivation as the desire to acquire something practical or concrete from English learning. Although motivation is categorized into integrative motivation and instrumental motivation by Gardner and his associates, Gardener (1985) emphasizes that both the integrative dimension and the instrumental dimension refer to orientation rather than motivation itself. According to Gardner, an integrative motive which is made up of the three components of integrativeness (e. g. integrative orientation, interest in foreign languages and attitudes toward the target language community), motivation (e.g. efforts, desires and attitudes toward learning) and attitudes toward the learning situation should facilitate the success in acquiring a second or foreign language. Gardner considers instrumentality as a type of orientation for a reason or goal to learn or acquire English. However, such orientation is later labelled as language attitudes and placed outside the domain of motivation (Tremblay and Gardner, 1995). In other words, the function of instrumental

motivation is largely ignored by Gardner and his associates (Dornyei *et al.* 2006).

More recently, Gardner (2001) has revised his previous perspectives and even

contended that the orientation of motivation simply refers to categories of

reasons which might not directly lead to the success of language learning. As

Gardner points out:

> I recommended that researchers focus attention on motivation rather
> than orientation. There is very little evidence, even in our research,
> to suggest that orientations are directly associated with success in
> learning a second language. Orientations are simply classifications
> of reasons that can be given for studying a language, and there is
> little reason to believe that reasons, in and of themselves, are directly
> to success.
>
> (Gardner, 2001 : 16)

In fact, the issues of whether integrative motivation can occur among

different language learners and whether it is connected to L2 achievements are

often discussed by researchers (Lamb, 2004). Some recent studies show that

integrative motivation enables a person to maintain long-term success in SLA

(Norris-Holt, 2007), while other studies have found that that there seems to be no

correlation between the integrative motivational orientation and proficiency and

that there is no obvious evidence in the association between the two orientations

of motivation and language learning outcomes (Clement, *et al.,* 1994; Belmechri

& Hummel, 1998; Gardner, 2001). However, there is past evidence that L2

achievements are linked to both integrative and instrumental motivation (Burstall,

1975). Studies have even concluded that instrumental motivation plays a role in

language learning and there is no need to isolate the dimension of instrumental

motivation from the one of integrative motivation (Dornyei, 1990; Warden & Lin,

2000).

To sum up, Dornyei (1998) points out that whether integrative or instrumental motivation is more important to SLA depends on the social contexts where languages are learnt. In a similar vein, Spolsky (1989) insists that social contexts should be the key to identifying whether integrative or instrumental motivation works well. As Spolsky points out:

> While there is some serious question about the way to distinguish instrumental and integrative motivation, there remains basic value in the distinction. To see this, we might try by distinguishing social from all other motivation. A language may be learned for any one or any collection of practical reasons. The importance of these reasons to the learner will determine what degree of effort he or she will make, what cost he or she will pay for the learning
>
> (Spolsky, 1989: 160)

4.2.3 Intrinsic *versus* Extrinsic Motivation

Another category of motivation which arises from Deci and Ryan 's (1985) self-determined theory is also the focus of discussion among SLA researchers. The two orientations of intrinsic and extrinsic motivation are considered to be useful for understanding L2 motivation (Brown, 1994; Dornyei, 1994; Ushioda, 1996). Some empirical studies show that the distinction of intrinsic-extrinsic motivation offers a good direction for predicting learning outcomes (Noels *et al.*, 2003). The differences between these two orientations of motivation lie in the different attitudes toward activities and the degree of long-term engagement in learning (Noels, 2001).

According to Deci and Ryan (1991: 327), 'intrinsic motivation is inherent in human beings and also based on an innate need for competence, relatedness and autonomy'. Thus the intrinsic motivational orientation is usually built on the need for competence and self-determination (Deci & Ryan, 1985). Learners with

intrinsic motivation are more likely to be responsible for their own learning (Schalkwijk, *et al.*, 2004). Vallerand (1997) point out that intrinsic motivation consists of three subtypes which are intrinsic knowledge, intrinsic accomplishment and intrinsic stimulation. However, Noels (2001) argues that the basis of these subtypes still lies in the pleasurable sensation experienced during the self-initiated and challenging activities. Ramage (1990) asserts that intrinsic motivation is related to behavioural variables such as language use, language learning strategy, preferences, persistence and motivational intensity. In addition, intrinsic motivation is linked to both the affective variables of anxiety and attitudes toward language learning and the cognitive variables of grammatical sensitivity (Ehrman, 1996). One's choices, acknowledgements of feelings and opportunities for self-direction thus play a role in enhancing intrinsic motivation (Deci & Ryan 1985). Studies have found that more autonomy leads to greater intrinsic motivation (Ryan & Grolnick, 1986; Flink *et. al*, 1990; Frederick & Ryan, 1995). Ryan and Deci (2000) also point out that social environments can facilitate or predict intrinsic motivation.

In contrast to intrinsically-motivated learners, extrinsically motivated learners take up activities for the purpose of achieving instrumental goals (Noels *et al.*, 2003). According to Deci and Ryan (1985), different subtypes of extrinsic motivation can be identified according to the extent to which they are internalized and integrated into the self-concept. Dickinson (1995) points out that extrinsic motivation can be easily identified from the reasons for learning a language. Vallerand (1997) has further distinguished the levels of extrinsic motivational orientation from the lowest to the highest level of self-determination as external regulation, introjected regulation and identified regulation. The least

self-determined type of extrinsic motivational orientation is external regulation in which one's behaviour is regulated by some external sources, while identified regulation is more self-determined in that its value is recognized to be important for some aspects of the self (Noels, 2001). Introjected regulation is considered to be internalised rather than self-determined mainly because it arises from external pressure rather than personal choices (Noels *et al.,* 2003). According to Lamb (2001:86), 'Extrinsic rewards need to be carefully determined and always with a long-term goal of developing intrinsic motivation i.e. moving from motivating learners to helping learns to motivate themselves'.

Interim Summary

The theories and research into the components of motivation and its influential factors are part of what the present study attempts to explore. For example, motivation is considered to be affected by the context of interaction. When one's self-identity and the willingness to communicate are also considered as the components in motivation, those theories and studies indeed make it clear that L2 motivation plays a role in determining whether students in the present study can achieve SLA and intercultural communication in the context of study abroad. However, recent research into the functions of both integrative motivation and instrumental motivation, which indicates that both of them should be equally important to L2 learners for learning or acquiring a second or foreign language, seems to be different from the claim of Gardner's socio-educational model discussed in chapter 3 (3.5.3). This implies that the two orientations of integrative and instrumental motivation may exist and develop different functions in SLA among students studying abroad in the present study, and it is

therefore worth investigating how both of them perform in the context of study broad.

4.3 The Role of Attitudes in SLA

Different from motivation, attitudes are complex and hard to be identified due to their multifaceted characteristics. However, most SLA researchers still consider attitudes as a factor that can affect and also reflect SLA. In fact, studies have found that there is a close relationship between L2 performances and favourable attitudes toward the target culture and the target language group (Baker, 1992; Clement & Gardner, 2001). Gardner and Lambert (1972) consider language attitudes as stable and motive-like constructs which can determine how successfully language learning takes place. According to Gardner (1985), those who hold more positive attitudes towards their learning are more likely to perform well in acquiring a second or foreign language. Gardner (2001) points out that the attitudes toward learning situations definitely reflect how students view their teachers as well as the course. Brown (1983) also emphasizes that a learner's attitudes toward learning situations can affect his or her achievement in L2. According to Krashen (1978), L2 attitudes which are considered as the visible factor of one's personality should be more beneficial to learners in SLA than those in SLL In other words, positive attitudes toward language learning often help learners to better achieve SLA (Schumann & Schumann, 1977).

Larsen-Freeman and Long (1991) point out that the attitudes toward L2 learning are in particular related to the reactions with which learners view the target-language group. Baker (1992) also emphasizes that more favourable attitudes toward the target language group as input enable learners to have better

performances in acquiring the target language. Gardner (1985) maintains that the

attitudes toward the other culture are usually the key factor of determining how

successful learners can be in a language course. Hymes (1972) recognizes the

role of L2 attitudes in their going beyond educational contexts and determining

whether cross-cultural communication can be achieved. Thus the way a person

perceives his or her success in learning a second or foreign language often

depends on the positive attitudes toward the host culture and self-confidence

(Brislin, 1987). Yet, Gardner (1985) argues that under certain political and

economic circumstances the negative attitudes toward the other culture might

also make learners eager to learn a second or foreign language.

4.3.1. Components of Attitudes

By definition, attitudes are mental and neural states of readiness which are

organized through experiences to influence one's response to objects and

situations (Allport, 1954). Attitudes by nature consist of cognitive, affective and

behavioural components (Edwards, 1982). According to Gardner (1985: 8), 'the

cognitive component refers to the individual's belief structures, the affective to

reactions, and the conative to the tendency to behave toward the attitude object'.

However, Perloff (1993) asserts that attitudes are mainly made up of the affective

components and exclude the cognitive components. Brislin (1987) also asserts

that the affective component as part of attitudes is more important than other

components. According to Perloff (1993), learners may not actually understand

the message that speakers of the other cultural group convey but can nevertheless

hold favourable attitudes toward them. Oppenheim (1982) emphasizes that one's

attitudes as a component of mental life can be directly or indirectly shown

through stereotypes, beliefs, verbal statements or reactions. As Oppenheim points out:

> It is an inner component of mental life which expresses itself,
> directly or indirectly, through such more obvious process as
> stereotypes, beliefs, verbal, satisfaction or some other emotion
> and in various other aspects of behaviour.
> (Oppenheim, 1982:39)

Although some studies have shown that one's behaviour and attitudes are not always consistent (Savignon, 1972; Hanson, 1980), Garret *et al.* (2003) insist that language attitudes can function as input and output of social action and thus they are related to behaviour. Shrigley (1990), through meta-analysis of attitudes and behaviour, concludes that attitudes and behaviour are correlated to each other. Herek (2000) points out that attitudes contain instrumental and symbolic functions. Instrumental functions are often demonstrated in an individual's interest, while symbolic functions can be viewed as a symbol which reflects one's values and stereotypes (Huguet, 2006). Garett *et al.* (2003) maintain that the cognitive process of attitudes is easily shaped by individual or collective functions which arise from stereotyping in inter-group relations. According to Barker (1992), attitudes are not inherited but can be learnt and modified.

4.3.2 The Influential Factors on Attitudes

Whether attitudes can be affected or changed is often determined by influential factors such as age, ethnic identity, language backgrounds, parents, peers, teachers, and contexts in the process of SLA. For example, according to Baker (1992), language attitudes can be affected by age, educational contexts and the native language. Genesee and Hamayan (1980) insist that age is an

influential factor of determining whether one's attitudes toward English learning

are positive or negative. Giles *et al.* (1977) assert that ethnic identity can

determine one's attitudes and behaviour toward the members of other groups and

in turn affect SLA. Socially-constructed attitudes are related to social and ethnic

identity and determine what input L2 learners are exposed to and how they

interact with native speakers and those who come to learn the target language

(Saville-Troike, 2006). In addition, one's language backgrounds and language

attitudes are often linked to each other (Sanchez & Rodiguez, 1997). Baker

(1992) points out that one's language backgrounds including the family, the

community and the school are definitely related to the changes in one's language

attitudes.

Huguet (2006) insists that the interplay between one's families and schools

affects L2 attitudes. In fact, studies have found that learners' attitudes can easily

be altered according to how their parents view their learning (Lambert & Taylor;

1996; Eaton & Dembo, 1997; Flowerdew *et al.*, 1998). Bartram (2006) asserts

that the attitudes of the peers may be affected by each other through interaction

and in turn influence SLA, while Macnamara (1973) points out that adults'

attitudes make more effects on children' attitudes towards language learning than

those of the peers. Tucker and Lambert (1973) consider teachers' attitudes

towards learners more important than other influential factors in affecting the

outcome of instructed SLA. According to Gardner (1985), teachers and teaching

approaches may easily awaken students' positive attitudes toward L2 learning.

While exploring the effects of attitudes, Larsen-Freeman (2001) further suggests

that it is necessary to understand not only the attitudes of learners themselves but

also those of influential people such as parents, peers and teachers. In a similar

vein, Spolsky (1969) maintains that one's attitudes can be influenced by people

around him. As Spolsky has pointed out:

> In a typical language learning situation, there are a number
> of people whose attitudes to each other can be significant: the learner,
> the teacher, the learner's peers and parents, and the speakers of
> the language. Each relationship might well be shown to be a factor
> controlling the learner's motivation to acquire the language.
>
> (Spolsky, 1969: 237)

In the discussion of attitudes in SLA, social contexts are considered to be

much related to one's attitudes and to affect what they are like. Snow and

Shapira (1985) suggest that attitudes ought to be shifted in a positive direction

through the social contacts of immersion programmes. According to Bowen

(2001), cultural contexts can definitely shape and form one's attitudes. Studies

have found that interaction within the target culture influences the attitudes

towards native speakers and the target culture (Culhane & Kehoe, 2000). In the

process of interaction, positive or pleasant experiences lead to the development

of positive attitudes, but negative or uncomfortable experiences cause negative

perception (Shrigley, 1990).

Interim Summary

A summary of theories and research into the components of attitudes shows

that L2 attitudes which consist of affective, cognitive and behaviour components

are not easy to analyse. With different influential factors around learners, L2

attitudes are even more complex and unstable. While measuring L2 attitudes,

researchers often take the influential factors into consideration. As a result,

when both social contexts and the interaction with the target culture are

considered to influence the attitudes toward native speakers and the target culture, this has shed light on the fact that the total immersion in the target culture should have effects on the attitudes of students in the context of study abroad.

4.4 The Role of Cross-Cultural Adaptation in SLA

According to Watson-Gegeo (2004:339), 'Language learning and acculturation are part of the same process'. Culhane (2004) points out that the process of cross-cultural adaptation often involves psychological and linguistic adaptation. Schumann (1978a) asserts that the adjustment of L2 learners to the target language is part of acculturation to the host culture. According to Kim (2001), cross-cultural adaptation is considered as the totality of an individual's personal and social experiences through a complex system of communicative interfaces. Studies find that L2 learners often experience cross-cultural communication problems during the time of immersing themselves in the host cultural environment where communicative interaction is controlled by the target cultural values and behaviour standards (Shi, 2006). Begley (2003) points out that cross-cultural adaptation is a complex and dynamic process that is definitely essential to intercultural communication.

Cross-cultural adaptation is often related to the attitudes toward the target language group or the target language community. For example, there is evidence that attitudes toward integrating into the target language community play a role in determining the degree of acculturation (Berry, 1989). The concept of integrativeness proposed by Gardner (1985) is also based on positive attitudes toward the target language group and the target language community. According to Berry (1989), those with integrative or assimilative attitudes often consider

cross-cultural adaptation to the host culture to be essential and thus experience few problems. Ward and Kennedy (1994) point out that social patterns in which one socializes with people who possess the same language and cultural backgrounds lead to lower levels of psychological distress but those in which people involves more about contacts with the target language and culture helps to achieve lower levels of socio-cultural difficulties.

4.4.1 Terms and Descriptions concerning Cross-Cultural Adaptation

There are quite a few terms used to describe the process of cross-cultural adaptation, and it is often defined by researchers in different ways (Kim, 1988). For instance, the concepts of assimilation and integration often overlap to refer to the acceptance of a new culture, but integration seems to be more focused on the accommodation in which one maintains his or her core identity during the time of merging into the other culture (Ward *et al.*, 2001). Acculturation has been defined as the process by which individuals acquire some aspects of the host cultural elements, while the term 'adjustment' is often adopted to refer to the mental-emotional states of comfort, satisfaction and attitudes in a new culture (Kim, 1988). Segall *et al.* (1999) consider acculturation as both the general process of experiencing cultures and the cultural and psychological outcomes of cultural contacts. According to Clanet (1990), acculturation resembles the recent concept of interculturation and is defined as the set of processes by which individuals interact with the other language group and also identify themselves culturally distinct.

In response to the variability of the term and inconsistency of the definition, there exists a debate on whether such an ambiguous situation should be changed and different terms should be consistently defined and used among researchers

(Church, 1982). However, Kim (1988) asserts that a multitude of terms can be used to describe the process of cross-cultural adaptation and helps to find the differences of changes in the process. Segall *et al.* (1999) echo the idea and consider cross-cultural adaptation as the general term to describe short-term or long-term changes that take place in individuals or groups in response to environmental demands. According to Kim (1988), those terms such as acculturation, adaptation, adjustment, assimilation and integration have been often used to refer to the same process that immigrants and sojourners as temporary residents go through in a new and unfamiliar culture but each term is still defined from different kinds of viewpoints and approaches. Frisancho (1981) has also emphasized that the term 'cross-cultural adaptation' can be broadly used not only because it is justified in theory but also because it is currently applied to all the areas of human behaviour.

4.4.2 Components of Cross-Cultural Adaptation

Adaptation by definition refers to the abilities to face challenges from the environment (De Vos, 1993). Thus adaptation involves 'the introduction of new experiences, particularly those that are most drastic and disorienting, challenge this basic life force, leading to individuals' struggle to maintain themselves' (White, 1976: 23). Cross-cultural adaptation can be viewed as the ability which an individual needs for interacting with the host environment (Kim, 2001). Based upon boundary contexts, Kim (1988) considers cross-cultural adaptation as the process of change over time within those who have completed their primary socialisation process in one culture and come into contact with new and unfamiliar cultures. According to the cross-cultural adaptation model proposed by Gudykunst and Kim (1997), cross-cultural adaptation consists of four

elements: (1) enculturation; (2) deculturation; (3) acculturation and (4) assimilation. Enculturation involves prior experiences in the socialisation of native cultural values and social behavioural modes, while acculturation refers to the experiences in entering into a new culture and interacting with local people inside the culture. According to the model, acculturation and deculturation which is the resistance to entering into the new culture interplay once learners experience the conflict between the desire to acculturate to the new culture and the desire to remain in the old one. The continuous interplay of acculturation and deculturation as well as cyclical stress and adjustment is a common situation in the process of cross-cultural adaptation (Kim, 1988). The adaptive transformation process promotes one's cross-cultural sensitivity and ability to achieve effective and meaningful intercultural communication (Cole & Zuengler, 2003). According to Shi (2006), cross-cultural adaptation occurs in different forms such as perceptions, attitudes, behaviour patterns, language proficiency, communicative competence and cultural identity. Mendenhall and Oddou (1985) have pointed out that cross-cultural adaptation involves psychological, behavioural and cognitive components including psychological well-being, functional interactions with hosts and the acceptance of appropriate attitudes and values. Ward et al. (2001) have further pointed out that psychological well-being and satisfaction as well as the good relationship with members of the new culture play vital roles in cross-cultural adaptation.

4.4.3 Categories of Cross-Cultural Adaptation

Cross-cultural adaptation is often categorized by researchers from different points of view. Frisancho (1981) asserts that cross-cultural adaptation, which can be either temporarily or permanently acquired through a short-term or long-

term process, may involve psychological, structural, behavioural or cultural changes for the purpose of improving one's functional performance to respond to changes. Short-term adaptation is sometimes negative and often disorderly in character, while there is increased fitness in long-term adaptation to the new cultural context (Segall *et al.*, 1999). With long-term adaptation, people do not remain in the same situations they encounter but rather modify their behaviour to cope with the new culture (Brislin, 1987). Segall *et al.* (1999) further point out that fitting into a new environment may sometimes not be achieved in a situation where long-term adaptation involves acculturative stress and psychopathology.

Schumann (1978a) divides cross-cultural adaptation into social adaptation and psychological adaptation. The former is related to the development of sufficient contacts with speakers of the target language, while the latter involves the process of growth where one is psychologically open to the target language. According to Schumann, psychological adaptation and social adaptation are combined together and psychological adaptation should possess all the characteristics of social adaptation.

Searle and Ward (1990) categorize cross-cultural adaptation into psychological adaptation and socio-cultural adaptation. Psychological adaptation is primarily based on affective responses and refers to the feelings of well-being or satisfaction during the transition period, whereas socio-cultural adaptation is associated with the behavioural domain and tends to involve the ability to fit into or execute the transitional occurring (Ward *et al.*, 2001). Although those two forms of cross-cultual adaptation are usually related to each other, Ward (1995) maintains that it is necessary to differentiate them from each other. Psychological adaptation involves psychological disturbance, while socio-

cultural adaptation tends to be concerned with the behavioural matters (Segall *et al.* 1999). Under the circumstances, psychological adaptation is usually analyzed within the context of stress and psychopathology, whereas socio-cultural adaptation is more related to the social network (Ward & Kennedy, 1993). Psychological adaptation is easily affected by life changes, personality and social support resources (Ward & Kennedy, 1992), while socio-cultural adaptation is often influenced by contact variables such as the length of residence in the host country (Ward *et al.*, 1998), the relationship with the hosts (Ward & Rana-Deuba, 2000) and cultural distance (Furnham & Bochner, 1982). Ward (1999) points out that whether or not socio-cultural adaptation can be developed depends on the cultural proximity between one's own culture and the target culture, the amount of contacts with native speakers, the length of residence and the abilities to use the target language in a socially appropriate way.

4.4.4 Coping with Problems in the Context of Study Abroad

In the discussion of coping with problems, culture shock is often a topic that is the focus of attention amongst researchers. Studies have concluded that culture shock is definitely important to one's self-development and personal growth (David, 1971; Adler, 1975). Quite a few researchers have seen culture shock as part of the routine process of adaptation in overcoming cultural stress and the manifestation of a desire for a more predictable, stable and understandable environment (Furnham & Bochner, 1989). Kim (1988) asserts that culture shock is a necessary and inevitable part of intercultural learning and growth. Ruben (1983) considers culture shock as a kind of life-learning experience which leads to intellectual growth. Bennett (1977) has extended the term 'culture shock' to be part of general 'transition shock' which refers to a

natural consequence of the inability to interact with the new environment

effectively.   Adler (1975) has maintained that culture shock can be considered as

a transitional experience which results in the adoption of new values, attitudes

and behaviour patterns.   As Adler points out:

> In the encounter with another culture the individual gains new experiential
> knowledge by coming to understand the roots of his or her own ethnocentrism
> and by gaining new perspectives and outlooks or the nature of culture----.
> Paradoxically, the more one is capable of experiencing new and different
> dimensions of human diversity, the more one learns of oneself.
>
> (Adler, 1975: 22).

However, culture shock can also be interpreted as the symptoms arising from

failure and problems, and calls for treatment and counselling (Furnham &

Bochner, 1989).   According to Schumann (1978a: 32), culture shock is defined

as 'anxiety resulting from the disorientation encountered upon entering a new

culture'.   Bock (1970) has described culture shock as an emotional reaction

which arises from being unable to understand, control or predict another's

behaviour.   According to Oberg's concept of culture shock (1960), those who

study abroad may pass through four phases of emotional reaction: (1) the

honeymoon phase with an emphasis on euphoria, enchantment, fascination and

enthusiasm ;(2) the crisis phase which is characterized by inadequacy, frustration,

anxiety and anger; (3)the recovery phase which includes culture learning and

crisis resolution and (4)the phase of adjustment which reflects the enjoyment of

residence abroad and functional competence in the new environment.   Furnham

and Bochner (1989) have pointed out that unfamiliarity with any aspect of a new

society may contribute to culture shock and that the most fundamental

difficulties experienced by cross-cultural travellers often occur in social interactions.

In the process of cross-cultural adaptation, coping problems in the context of study abroad can be either emotional, academic or socio-cultural (Furnham & Bochner, 1982). Studies find that those problems are complicated and can be demonstrated in different aspects such as feelings of acceptance and satisfaction (Kleinberg & Hull, 1979), acculturative stress (Berry *et al.*, 1987) as well as academic performances (Black & Gregersen, 1990). According to Hammer (1992), psychological reactions to a new cultural environment and the influence of social interaction and communication on adaptation are all potential problems for students studying abroad. Communication barriers, multiple responsibilities, limited functions of cultural mechanisms and the lack of a social network indeed result in the most common problems (Huang, 1977). However, according to Jochems *et al.* (1996), limited language skills are the most significant source of academic problems among study-abroad students. Powell and Anderson (1994) point out that cross-cultural differences in educational expectations and practices which include the communication in a classroom can also place much academic stress on students.

Although study-abroad students may benefit from the contacts with the hosts in social or psychological aspects, studies have showed that the extent of interactions with the hosts is often limited (Freed, 1999; Ward *et al.*, 2001; Barron, 2006). Furnham and Bochner (1986) point out that the friendship patterns and the social network that study-abroad students have are often mono-cultural, bicultural or multicultural. In fact, students studying abroad may more or less have social difficulties (Furnham & Bochner, 1982) and need socio-

cultural adaptation (Kennedy, 1999). More importantly, recent studies have

found that students studying abroad often lack adequate awareness of the

strategies in language and culture to make good use of learning opportunities

they can have (Kasper & Rose, 2002; Barron, 2006).

4.4.5 Approaches to Cross-Cultural Adaptation

In the process of cross-adaptation, there are various alternative approaches

which individuals often adopt in order to respond to the challenges of new

environments. For example, studies have found that significant adjustments arise

from both positive and negative interaction with the hosts (McGregor, 1993;

Culhane & Kehoe, 2000). Although there is still a debate on the validity (Church,

1982; Ward *et al.,* 2001) of the approaches concerning U-curve or W-curve, they

reflect the adaptation of sojourners over time (Nash, 1991). The U-curve of

adaptation proposed by Oberg (1960) is characterized by three components: (1)

initial positive experiences; (2)crisis and (3) recovery. Gullahorn and Gullahorn

(1963) expand the U-Curve to a W-curve and emphasize that the re-entry to the

home culture is essential to cross-cultural adaptation. Brown (1980) also

proposes four stages of acculturation that a person can experience: (1) initial

excitement and euphoria; (2) culture shock; (3) culture stress and (4) assimilation

or adaptation to the new culture. Ward and Kennedy (1996) point out the

adjustment to the host environment becomes better after the period of 4-6 months

and then it varies over time. In addition, the approaches to adapting to the host

environment include learning the target culture, adopting different styles of

communication, reserving judgement on unfamiliar cultural interactions or

understanding from intercultural interactions (Witte, 1993). The model of the

acculturation process proposed by Berry (1994) combines both stress and culture

learning to conceptualise cross-cultural adaptation as a significant life experience

for both stress management and the acquisition of culture-specific skills.

More importantly, studies have found that more experiences in

communication and interaction with native speakers are beneficial to cross-

cultural adaptation (Rohrlich & Martin, 1991; Zimmerman, 1995). According to

Kim's integrative system theory (1988), communication is essential to cross-

adaptation and thus the process of cross-cultural adaptation should be the process

of developing what he calls the 'host communication competence' necessary for

individuals to function well in the host society. The model claims that in the

process of the stress-adaptation-growth cycle individuals have to go through

adaptation changes by way of continuous communication with the environment

and thus communicative activities give them the opportunities to develop their

internal communication competence. Kim (1988) emphasizes that individuals

with this host communication competence can demonstrate increased functions

of fitness, psychological health and intercultural identity and thus suggests that

the degree of cross-cultural adaptation should vary with one's predisposition,

host communication competence, environmental conditions, interaction with the

host and participation in the mass communicative activities of the host society.

As Kim has pointed out:

> This stress-adaptation-growth cycle involves communication
> activities that shift between out-looking, information-seeking
> behaviour and tension-rewarding, defensive retreat and the resultant
> capacity to see a situation 'with new eyes'. The break-up of the old
> internal conditions usually results not in chaos or breakdown, but in
> the creation of a whole new internal structure that is better adapted
> to the host environment.
>
> (Kim, 1988: 56).

Interim Summary

In summary, theories and research into the definition and concept of cross-cultural adaptation indicate that cross-cultural adaptation cannot be either defined in one definition or viewed in one dimension. Research also shows that it is often categorized into two different types according to their causes and effects. This indicates that with the category of cross-cultural adaptation coping problems of students studying abroad seem to be easily identified. However, whether the two kinds of cross-cultural adaptation should be apart from each other or identified as one component of cross-cultural adaptation is still not much discussed among researchers. This implies that the issue may exist in the present study and deserve a further discussion. Since the coping problems of study-abroad students are considered to be potentially related to social adaptation, the theories and studies also imply that communication and interaction with native speakers could be a challenge to students studying abroad and also pose an unpredictable factor that may affect the variable of cross-cultural adaptation in the present study.

Summary

Social and psychological factors are more complex and different from the other factors that can affect SLA owing to three reasons. Firstly, these factors themselves cannot be isolated from the other factors arising from 'people'. In other words, those who are around a learner may often affect one's motivation, attitudes and cross-cultural adaptation and in turn influence how he or she achieves SLA. Secondly, social and psychological factors are related to contexts. In other words, the effects of social and psychological factors on SLA often vary with contexts such as learning or interaction situations. Thus there should be different effects in different contexts. Thirdly, social and psychological factors which affect SLA may depend on the characteristics of an individual such as age, personality or ethnic identity. This chapter on a whole sheds light on the possibility that social and psychological factors such as motivation, attitudes and cross-cultural adaptation are essential to SLA but may not be easily identified by one single factor such as the length of residence in the present study.

Chapter Five

Methodology

This chapter is firstly aimed at research methods and designs of quantitative and qualitative research in the present study. Then it discusses the procedures of data analysis that may be applied to the present study. In addition to the discussion concerning reliability and validity of this study, this chapter explains how the researcher deals with ethical problems that may exist in the study. The procedures of both the pilot work and the fieldwork of the present study are also described in this chapter in order to demonstrate how the study is conducted. This chapter ends up with the description of the limitations which could exist in the present study and the timing estimated for its whole process. Thus the chapter contains the following nine sections:

(1) Research methods

(2) Research designs

(3) Data analysis procedures

(4) Reliability and validity

(5) Ethical considerations

(6) Practice of the pilot work

(7) Practice of the fieldwork

(8) Limitations of the present study

(9) Timing

5.1 Research Methods

Irrespective of which discipline social research belongs to, it can be generally identified as quantitative research and qualitative research according to the two

paradigms of 'positivist' and 'interpretivist'. Based on the positivist paradigm, research usually identifies the general pattern and relationship among variables and tends to be deductive to test theory and make predictions (Guba, 1990; Ragin, 1994; Atkinson, 1996). Quantitative research such as social surveys is popular with researchers especially when they attempt to establish a cause-and-effect relationship (Bryman, 1999). In contrast, qualitative research based on the interpretivist paradigm is mainly to study meaningful action and explore in-depth understandings of how meanings are created in everyday life of the real world (Atkinson, 1996; Silverman, 2005). Ragin (1994) points out that this kind of research usually adopts a few cases to clarify concepts and build up analytic frames. According to Bryman (1999), however, these two paradigms are simply different in the methods of data collection and research strategies. For example, qualitative research deals with words, whereas quantitative research is concerned with numbers (Miles & Huberman, 1984). The former adopts interpretive and natural approaches which underlie much of talk (Denzin & Lincoln, 1994), while the latter involves more laboratory experiments and mathematical modelling via tables and statistical analysis (Avison, 1991).

Quantitative research is often criticized for presenting superficial data but ignoring the deep and rich knowledge of data (Bryman, 1999). However, qualitative research seems to provoke more criticisms. For example, criticisms about qualitative research are mostly related to the reliability of observations or the validity of explanations (Silvermann, 2005). Conversations used to support the evidence of a particular hypothesis are particularly criticized for being not persuasive and sufficient enough to provide valid presentation (Bryman 1988; Silverman, 1989). In order to defend qualitative research against criticisms,

qualitative researchers often relate their work to natural science and the quantitative method (Hammersley, 1998). Bryman (1999) argues that qualitative research in itself definitely allows its researchers to seek cause-and-effect relationships. Qualitative research such as ethnography is full of empiricism and allows positivist approaches and the conceptualisation of theories to be applied to the collection of data (Bryman, 1999). Although qualitative research rarely tests theory (Ragin, 1994), theories can definitely be applied in order to understand phenomena and help to provide various and valid descriptions of phenomena in ethnographic research (Hammersley, 1999). Grounded theory formulated by Glaser and Strauss (1967) also maintains that qualitative researchers should come up with their own theories under both the guidance of other theories and the general view of issues. As Hammersley (1999) has echoed:

> My conclusion was that ethnographic descriptions are theoretical
> in the sense that they involve the application of theories, but that these
> are usually teleological models or ideal types rather than theories like
> those of the natural sciences.
>
> (Hammersley, 1999: 65)

Creswell (1988) has emphasized that a combination of both quantitative and qualitative research is deemed necessary in order to address the concern for precision and a deeper understanding of data. While suggesting a mixed methodology, Denscombe (2002) also points out that the principle of research is not in how strongly research sticks to the 'positivist' or 'interpretivist' paradigm but rather in how well it adopts the strengths of one method to compensate for the weaknesses of another. In a similar vein, Fistead (1979) suggests that the

integration of qualitative research into quantitative research should obtain the greatest advantages for researchers.

Interim Summary

A summary of theories and studies finds that there are different focuses and features in qualitative and quantitative research. They can be adopted respectively according to the purposes of research. For example, quantitative research tends to investigate a cause-and-effect relationship and involves empirical practice and statistical analysis, while qualitative research explores the real situation in everyday life and is related to words and interpretative analysis. Alternatively, both qualitative and quantitative research can be combined in one study to make up for the limitations of each other.

When the researcher started with research planning, she thus considered the combination of qualitative and quantitative research appropriate to be applied to the present study. In an attempt to understand the real experiences of the total immersion in the target culture among students who study abroad and the related causal factors, the researcher adopted the mixed methodology proposed by Gergen (1988) and combined a quantitative analysis of the data from questionnaires with a qualitative analysis of data extracts collected from interviews.

5.1.1. Characteristics of Ethnography

Different from quantitative research, qualitative research tends to be multi-method in its focus and involves interpretative and natural approaches to its subjects (Denzin & Lincoln, 1994). Among those methods of qualitative research, ethnography is usually a good choice when the topic of studies is related to 'culture'. For example, Bateman (2002) points out that ethnography is

one method of cultural study that has received researchers' attention for its potential of engaging learners affectively, behaviourally and cognitively. Buttjes (1990) emphasizes that ethnography is often adopted for exploring the missing link between language and culture. According to Robinson-Stuart and Nocon (1996), ethnography can be used to understand the real situations of cross-cultural communication among students in foreign language classrooms. Miller (1997) maintains that the significance of ethnography should be in its concerns with how language and knowledge are correlated and then become a constitutive aspect of social life. Robinson (1985) has pointed out that the purpose of ethnography is to discover the ways how people who are immersed in the target culture categorize and prioritise their experiences. Hammersley (1998) insists that in ethnographic research human behaviour should be studied in everyday contexts and the data should be also gathered from a range of sources. The more ethnographers get involved in the context, the more accurately they are able to analyse the behaviour of their participants and thus can better interpret their participants' experiences (Robinson, 1985).

Ethnography possesses the three characteristics of naturalism, case studies as well as the interpretation of both the meanings and the functions of human behaviour. For example, Hammersley and Atkinson (2003) point out that an ethnographer usually studies only one or a small number of settings in which phenomena naturally occur and that the settings of ethnographic research are usually geographically close to where an ethnographer is. In addition, ethnography is often used to compare the phenomena identified in a single research site (Glaser & Strauss, 1967) or adopted for finding special phenomena

in a number of research sites (Rist, 1981; Cassell, 1978). As Hammersley and

Akinson (2003) have maintained:

> Ethnography is often simply to 'go and do it'. This is the
> idea, associated with 'naturalism' that ethnography consists
> of open-ended observation and description, so that 'research
> design' is almost superfluous.
> (Hammersley & Atkinson, 2003: 24)

Ethnographic research usually follows the conventions of pragmatically

and theoretically informed selection rather than probabilistic sampling (Goetz &

Lecompte, 1984). According to Hammersley (1998), the main feature of

ethnographic research is inductive, discovery-based, and not limited to the testing

of explicit hypotheses. Unlike empirical studies with controls, it often takes the

form of case studies (Robinson, 1985). Mishler (1979) emphasizes that

ethnography focuses on the validity of results, a holistic analysis of phenomena

and the process of research. In addition, the characteristics of comparability and

translatability are the main factors which can contribute to effective

generalisation in ethnographic research (Robinson, 1985).

Interim Summary

Theories and research into the characteristics of ethnography indicate that

ethnography is often adopted for cultural studies in which language is also

involved. Although ethnography is characterized by naturalism, comparability

and translatability, it can allow positivist approaches and the conceptualisation of

theories which are also applied to the interpretation of the phenomena to provide

valid descriptions of phenomena. This encouraged the researcher to follow the

principle of ethnography for conducting the present study. Under the principles

of ethnography, qualitative research of the present study was focused on one's

real experiences in everyday life and conducted in a natural and comparable research site in which the researcher acted as a stranger.

5.1.2. Approaches to Measuring Social and Psychological Variables

There are three socio-psychological variables (i.e. motivation, attitudes and cross-cultural adaptation) measured and investigated in the present study. Socio-psychological factors such as attitudes are often considered to be difficult to be identified and categorized. Since attitudes are changeable and inconsistent with behaviour, this variable is considered the most difficult to be examined in the present study. Yet, it is found that the approaches to researching language attitudes are quite concrete and easy to understand. For instance, researchers have often categorized the approaches that explore the attitudes toward language variation, language learning, language groups, language lessons, language preference and the use of language into: (1) the societal treatment approach; (2) the direct approach and (3) the indirect approach (Garrett *et al.*, 2003). Among these three approaches, Garrett *et al.* (2003) point out that the societal treatment approach involving the observations or analyses of sources in the public domain is usually overlooked in contemporary discussions of language attitudes. Ryan *et al.* (1988) consider the societal treatment approach too informal to serve as a choice for more rigorous studies on socio-linguistic and social psychology, while Knops and van Hout (1988) find the societal treatment approach appropriate for the situations which are limited to time and space. Compared to the societal treatment approach, the direct approach which involves the process of asking and answering questions through interviews and questionnaires is more distinct in that the attitudes are expressed by respondents rather than inferred from observed behaviour by researchers (Knops & van Hout, 1988). According to Garett *et al.*

(2003), the direct method approach is specifically designed to elicit responses. In contrast to the direct method, the indirect method is much more complex because researchers often need to make good use of subtle or even deceptive techniques to observe someone's behaviour without his or her awareness (Daves & Smith, 1985). In addition, the ethical issues concerning the indirect approach have to be paid much attention by explaining the purposes, procedures and the value of the study right after the completion of respondents' participation in the study (Smith & Macke, 2000). However, Perloff (1993) points out that this kind of approach can only be useful during the time when interviews or questionnaires are considered too intrusive to be conducted.

Irrespective of which variables are investigated in SLA research, many studies have concluded that questionnaires are considered as the best way to collect the data related to social or psychological factors which are not easily observed such as attitudes, motivation and self-concept (Larsen-Freeman & Long, 1991; Seliger & Schohamy, 2000). Gaies (1981) also emphasizes that self-reported data through questionnaires easily reveal learners' conscious thoughts and help to explore the social-psychological factors in SLA. According to Cohen *et al.* (2003), both questionnaires and interviews are the most common methods of data collection when research involves socio-psychological factors such as attitudes or motivation. However, Oller (1981) argues that measuring socio-psychological variables in SLA should be inferential and indirect. Oller and Perkins (1978) have even questioned the validity of self-reports obtained through questionnaires for their inability to reveal the trend of language aptitude. Larsen-Freeman and Long (1991) assert that so far no objective measure of socio-psychological variables exists and the way of self-reporting is still considered as the best option

that researchers can have for measuring social and psychological variables in

SLA. As Larsen-Freeman and Long (2001) have pointed out:

> Ultimately, of course, one would like to have any measure of
> socio-psychological variables validated against how people actually
> believe and behave. There is, however, no objective measure of those
> variables in existence, and self-reports are what we must rely on for now.
> However, even if there were an objective means for assessing social-
> psychological factors, correlating the assessments with language
> proficiency would not help us address all of our questions. This is
> because simple correlations are incapable of proving causal relationship.
> (Larsen-Freeman & Long, 2001: 183)

In fact, studies have shown that interviews are as effective as questionnaires in

SLA research (Seliger & Shohamy, 2000) and that interviews aimed at foreign

students in study-abroad settings are particularly useful for the purpose of

developing cross-cultural understandings (Barro, *et al.*,1993; Jurasek, 1995;

Roberts *et al.*, 2001; Ryan, 2003). There usually exist interviews with different

kinds of procedures adopted in qualitative research. For example, semi-

structured interviews are useful to getting the richest and the most authentic data

from participants (Patton, 1980; Oppenheim, 1992). Structured interviews are

also adopted in qualitative research, but some researchers question the validity of

introspection in which learners examine their own behaviour in SLA under the

guidance of researchers (Seliger, 1983).

5.1.3. Questionnaires

There have been quite a few methods of constructing, editing and

collecting questionnaires. For example, Davidson (1970) emphasizes that an

ideal questionnaire possesses the characteristics of clarity, brevity and

respondent-friendliness. With regard to constructing and editing a

questionnaire, Moser and Kalton (1977) point out that it is necessary for

researchers to check the completeness, accuracy and uniformity of answers in order to ensure that questions can be answered without missing parts, errors and confusion. Mcmillan and Schmacher (1989) have suggested that long, complex, double-barrelled and negatively-worded questions should be avoided. After questionnaires are constructed, the way how questionnaires are administered and collected can be further categorized into three types: (1) postal questionnaires; (2) self-administered questionnaires and (3) group-administered questionnaires (Oppenheim, 1992; Cohen *et al.*, 2003). Oppenheim (1992) considers self-administered questionnaires to be the most efficient for collecting the data from questionnaires. As he points out:

> The method of data collection ensure a high response rate,
> accurate sampling and a minimum of interviewer bias, while
> permitting interviewer assessments, providing necessary
> explanations (but not the interpretation of questions) and giving
> the benefit of a degree of personal contact.
> (Oppenheim, 1992: 103).

In general, a good questionnaire is simple, clear and easy for subjects to understand, and a self-administered questionnaire is considered efficient in data collection. Following these principles, the researcher constructed a questionnaire to investigate the three variables of motivation, attitudes and cross-cultural adaptation by adopting three specific standardized questionnaires in present study The three questionnaires were chosen in that they incorporated what the present study attempted to explore. Most importantly, they were standardized to be adopted in either cultural or language studies. Among the three questionnaires, both Fisher's (1989) DRI (Dundee Relocation Inventory) and Mumford's (1998) CSQ (Culture Shock Questionnaire) were adopted for

measuring the variable of cross-cultural adaptation. Gardner and Smythe 's (1981) AMTB (Attitude/Motivation Test Battery) were used for measuring the variables of attitudes and motivation.

Twenty questions of the questionnaire in the present study were adopted from ATMB. As the CSQ was mainly aimed at investigating core culture shock and interpersonal stress, eleven questions contained in the CSQ were adopted in the present study. In addition, four questions from the DRI were adopted in order to make up for the limited scope of CSQ and further address the issues of homesickness, cognition and health. In order to ensure the clarity and consistency, however, a slight change in the three standardized questionnaires was made. For example, all of the questions adopted in the present study were based on the form of a Likert-type scale ranging from 'strongly agree' to 'strongly disagree'. In response to the intercultural contexts in which English was the shared language among the subjects recruited for doing the questionnaires, some of the questions adopted from the ATMB were revised in their layout and wording so as to make them more conducive for investigating the variables of both motivation and attitudes.

Among the thirty-five questions of the questionnaire adopted in the present study, ten questions (question 2, 3, 17, 18, 19, 20, 21, 22, 23, 24) were categorized under the theme 'motivation', and another ten questions (question 1, 4, 5, 6, 7, 8, 13, 14, 15, 16) were grouped into the theme 'attitudes'. The remaining fifteen questions (question 9, 10, 11, 12, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35) were related to the theme 'cross-cultural adaptation. According to the hypotheses, the two orientations of motivation and two kinds of cross-cultural adaptation were expected to be shown among students studying abroad. Thus the

ten questions concerning the variable of motivation were further divided into two categories in which five questions (17, 19, 21, 23, 24) belonged to integrative motivation and another five (2, 3, 18, 20, 22) to instrumental motivation in order to understand how the two orientations of motivation (i.e. integrative motivation and instrumental motivation) that Gardner (1985) emphasized in the socio-educational model were shown among the subjects in the study. In addition, those questions concerning the variable of cross-cultural adaptation were categorized into social adaptation and psychological adaptation in order to find out whether and how the two kinds of cross-cultural adaptation claimed in Schumann's acculturation model were shown in the present study. Among the fifteen questions categorized as the variable of cross-cultural adaptation, eight questions (9, 10, 11, 25, 32, 33, 34, 35) were further categorized as social adaptation and six questions (26, 27, 28, 29, 30, 31) were under the category of psychological adaptation. As one question (12) seemed to include social and psychological adaptation, it should not belong to any single category.

Although all the questions in the questionnaire were adopted from three standardized questionnaires and well defined, the reliability of the scales and the individual items should still be empirically examined through reliability analysis in the present study. Cronbach's alpha coefficients via reliability analysis were aimed at examining the relationship between specific groups of measurement items and their underlying concept that the grouping of the items was intended to measure. In addition, all the questionnaires were administered by the researcher in order to ensure a high response rate and accurate sampling.

5.1. 4. Interviews

Constructing an interview is not an easy job in that it involves different aspects such as the structure of questions and the mode of communication. According to Keats (2001), interviews are commonly adopted to complement questionnaires in order to get more detailed personal information and to better understand the real situations for the answers that subjects in the questionnaires do not provide clearly. To investigate social or psychological factors more objectively, Silverman (2001) emphasizes that the language used during the interviews should be the key factor that can determine whether or not the process of communication between an interviewee and an interviewer can be successfully completed. Generally speaking, the data collected from interviews can be viewed from three perspectives (i.e. positivism, interpretivism, constructivism). For example, positivists view the interview data as objective facts about the world (Silverman, 2001). Compared to positivists, interpretivists are more concerned about how to formulate questions in order to obtain a more authentic account of one's life experiences through open and undistorted communication (Holstein & Gubrium, 1997). In contrast to positivists and interpretivists, constructivist may pay more attention to how participants actively create their meanings (Silverman, 2001). From the point of view in constructivism, Holstein and Gubrium (1997) consider interviews as an active role in not only providing facts and details of one's experiences but also creating the related meanings. As they point out:

> Constructed as active, the subject behind the respondent not only
> holds facts and details of experiences, but, in the very process of offering
> up for response, constructively adds to, takes away from, and transforms
> the facts and details. The respondent can hardly 'spoil' what he or she is,
> in effect, subjectively creating.
>
> (Holstein & Gubrium, 1997: 117)

In addition, Briggs (1986) points out that the contexts of interviews often affect the ways how a respondent interprets questions. Circourel (1982) asserts that question-and-answer behaviour during interviews should be treated as a form of communication and involves both cognitive and linguistic processes. Phillips (1971) considers the nature of question-and-answer behaviour during interviews as a mode of social interaction. Mishler (1986) emphasizes the importance of guidance in the process of interviews, especially when semi-structured interviews are conducted. As Mishler has maintained:

> If a researcher remains silent after the initial response, neither
> explicitly acknowledging or commenting on the answer nor proceeding
> immediately to the next question, respondents tend to hesitate, show
> signs of searching for something else to say, and usually continue with
> additional content..
>
> (Mishler, 1986: 57)

In terms of the procedures of an interview, quite a lot of researchers pay attention to both structured and semi-structured interviews. The questions of structured interviews are usually organized in advance, while semi-structured interviews include more open-ended questions to give participants more freedom and flexibility to respond to the questions (Cohen *et al.*, 2003). Semi-structured interviews have particularly attracted researchers' attention due to the tendency to make participants more likely express their opinions and feelings in various situations (Flick, 2002). Spradley (1979) points out that ethnographers tend to apply some characteristics of semi-structured interviews to the design of situations in ethnographic research. Although interviews in ethnographic research are usually considered ethnographic, naturalistic, non-directive or unstructured (Drever, 1995), Spradley (1979) emphasizes that interviews in

ethnographic research can vary with different situations. As Spradley has

maintained:

> It is best to think of ethnographic interviews as a series
> of friendly conversations into which the researcher slowly
> introduces new elements to assist informants to respond as
> informants. Exclusive use of new ethnographic elements or
> introducing them too quickly, will make interviews become
> like a formal interrogation. Rapport will evaporate, and
> informants may discontinue their cooperation.
>
> (Spradley, 1979: 58-59)

In fact, researchers have been more encouraged to conduct interviews in a

way that participants can correctly interpret the actual meanings from

interviewers' questions (Foddy, 1993). For example, a focused interview

developed by Merton and Kendall (1946) as one type of semi-structured

interview is an example that can show how interviews play an active role in

eliciting more explicit verbal cues. Oerter (1995) emphasizes that focused

interviews involve the specificity in communication skills (e.g. the

encouragement of retrospective inspection), a wider range of topics (e.g. all the

relevant topics), the depth of personal contexts (e.g. a diagnosis of an in-depth

continuum and emotional responses) and the questions that are without any

specific guidance (e.g. unstructured questions). As Oerter has pointed out:

> The subject is asked to describe the situation and to find a solution.
> The interview is asking questions and tries to reach the highest possible
> level the subject can achieve. Again, the interviewer must be trained in
> understanding and assessing the actual level of the individual in order to
> ask questions at the level proximal to the individual's point of view.
>
> (Oerter et al., 1995: 213)

Yet, Flick (2002) argues that the criteria established for focused interview may not be applicable in every situation. According to Flick, focus group interviews as a kind of semi-structured interview can create more authentic interaction and get closer to everyday life than focused interviews. The objective of focus group interviews created by Merton *et al.* (1956) is to prevent a single participant from dominating the interview and to encourage more participation from each group member. Morgan and Krueger (1998) echo that focus group interviews involve more in the explicit use of group interaction and produce more data and insight. However, Flick (2002) emphasizes that it is more appropriate for researchers to work with strangers rather than groups of friends who know each other very well in order to conduct focus group interviews more effectively. According to Morgan and Krueger (1998), researchers should start with people in the groups which have different attributes and then move to conduct interviews with people in groups that are similar to each other.

In constructing or editing interviews, Molenaar (1982) suggests that short questions can make participants less likely misinterpret the meanings of questions. When questions are long and complex, however, participants often interrupt at the end of a clause and give the answer without allowing the interviewer to finish the whole question (Cannell, 1977). While constructing the questions of interviews, it is necessary for researchers to arrange questions in a logical sequence and to avoid the situation where the content of one question is likely to influence the answer of the other question (Drever, 1995). For example, words with multiple meanings and words with moral overtones should be avoided (Foddy, 1993). Like questionnaires, the format of interviews often varies with how participants answer the questions. The interviews with open-

ended questions allow participants to freely reply, while those with multiple-choice questions offer respondents possible choices to easily judge what the answers should be like (Keats, 2000).

When researchers construct the questions of interviews, Keats (2000) suggests three types of formats: (1) rephrasing the original question to clarify its actual meaning ; (2) ranking the questions in which respondents are asked to choose one among several alternatives and (3) combining oral and written questions to give respondents more space to express their opinions. Regarding the design of the interviews in ethnographic research, Patton (1980) suggests that the questions of those interviews should be related to one's behaviour, knowledge, experiences, opinions, values, feelings, and sensory responses. In a similar vain, Spradley (1979) suggests that the contents of interviews in ethnographic research should include: (1) descriptive questions to encourage respondents to express feelings and opinions; (2) structured questions to generate the constructs the respondents perceive and (3) contrastive questions to make respondents to compare things.

According to the needs of the present study, the researcher adopted both focus group interviews to encourage more responses coming from different students and individual interviews which were like focused interviews to get more in-depth responses from one single student in the present study. In addition, the questions used in the two interviews were semi-structurally designed on the basis of the questions in questionnaires and tended to be short and logical by following the principles of interviews in ethnographic research.

Interim Summary

Theories and research into the approaches to measuring social and psychological factors show that the responses from the direct approach which is

adopted by way of interviews and questionnaires are more easily to be elicited than those from the indirect approach and the societal treatment approach which are more focused on observation. Irrespective of interviews or questionnaires, so far the way of self-reporting is considered as the best choice to measure social and psychological factors.

In one of the previous chapters, the concept of intercultural learning and its influential factors can be clearly understood. In other words, students in the present study experience intercultural learning in which they communicate with American people and negotiate the differences between their own cultures and the target culture during the total immersion in the American culture. The concept of intercultural learning may become more concrete while referring to residence abroad which can also provide appropriate and favourable conditions for SLA. Thus residence abroad was measured as the operationalisation of intercultural learning through the questions in a questionnaire adopted from other theories. The three variables of motivation, attitudes and cross-cultural adaptation were also measured in order to operationalise the favourable conditions for SLA in the present study. The operationalisation in qualitative research was enriched by interviews in which students talked about their experiences concerning motivation, attitudes, cross-cultural adaptation and residence abroad. The two types of data should give the researcher a rich picture of how the total immersion in the target culture affected their SLA as reported by students with specific references to the accounts of their motivation, attitudes and cross-cultural adaptation.

5.2. Research Designs

The research designs of the present study consisted of the information about how the sample was drawn, what hypotheses were discussed, what sub-groups it contained, what kind of comparison was made, which variables were measured and what instruments were adopted in the process of the present study. While undertaking the research designs of the present study, the researcher followed a series of procedures which can be viewed in the following chart:

(Fig. 5.1) Procedures of Research Designs

```
┌─────────────────────┐
│ Implications &      │
│ Conclusions         │
└─────────────────────┘
          ↑
┌─────────────────────┐
│ Data Analysis &     │
│ Discussions         │
└─────────────────────┘
          ↑
┌─────────────────────┐
│   Data Collection   │
└─────────────────────┘
          ↑
┌─────────────────────┐
│   Plotting Methods  │
└─────────────────────┘
          ↑
┌─────────────────────┐
│   Giving Hypotheses │
└─────────────────────┘
          ↑
┌─────────────────────┐
│  Literature Review  │
│                     │
└─────────────────────┘
          ↑
┌─────────────────────┐
│  Defining Problems  │
└─────────────────────┘
```
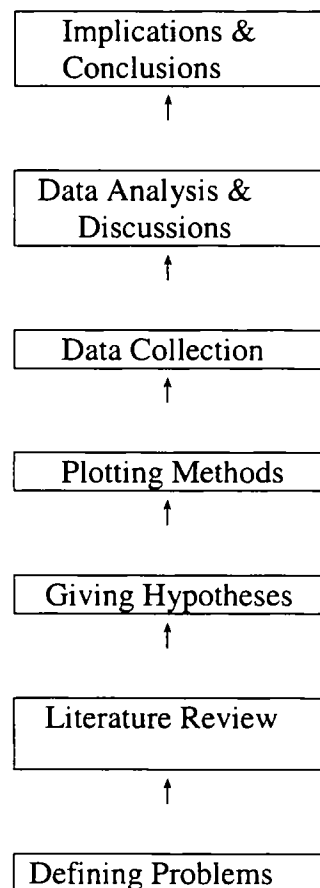
5.2 1. Hypotheses for the three Variables

Among SLA, Krashen's monitor model (1978), Schumann's acculturation model (1978a) and Gardner's socio-educational model (1985) discussed in the third chapter encompass what the researcher intends to explore and help the researcher come up with hypotheses for the three variables of motivation, attitudes and cross-cultural adaptation. Firstly, psychological factors (i.e. motivation) and social factors (i.e. attitudes, integrative strategies and the length of residence) are considered essential to SLA in Schumann's acculturation model. Secondly, Krashen's monitor model claims that affective factors such as attitudes play a crucial role in affecting SLA, while Gardner's socio-educational model emphasizes the importance of one's motivation and attitudes towards cultural milieus to SLL.

While doing research planning, the researcher thus applied the three theories to the present study and assumed that in the context of study abroad the effects of intercultural learning on SLA can be reflected in the three variables of motivation, attitudes and cross-cultural adaptation. As intercultural learning was considered a process that EFL students studying abroad may more or less experience during studying abroad, the researcher further assumed that the effects of intercultural learning on SLA can be predicted by the length of residence. The detailed hypotheses aimed at the three variables of motivation, attitudes and cross-cultural adaptation were described respectively in the following:

Hypotheses for the Variable of Motivation

(1) Intercultural learning in the context of study abroad should affect the
motivation of EFL students who study abroad.

(2) The longer students studying abroad experience intercultural learning, the
more motivation they should have.

(3) Under the effects of intercultural learning, the two orientations of motivation
(i.e. integrative or instrumental motivation) emphasized in Gardner's socio-
educational model (1985) should be shown among students studying abroad.

Hypotheses for the Variable of Attitudes

(1) Intercultural learning in the context of study abroad should affect the attitudes
of EFL students who study abroad.

(2) The longer students studying abroad experience intercultural learning, the
more positive attitudes toward native speakers, the target culture and
communication and interaction with native speakers they should hold.

Hypotheses for the Variable of Cross-Cultural Adaptation

(1) Intercultural learning in the context of study abroad should affect the cross-
cultural adaptation of EFL students who study abroad.

(2) The longer students studying abroad experience intercultural learning, the
stronger cross-cultural adaptation they should develop.

(3) Under the effects of intercultural learning, the two kinds of cross-cultural
adaptation (i.e. social or psychological adaptation) claimed in Schumann's
acculturation model (1978a) should be shown among students studying
abroad.

5.2.2 <u>Sampling</u>

Although qualitative research involves case studies or very small populations, sampling is still essential to researchers (Burgess, 1984). Sampling is particularly paid attention by ethnographers in that they can only observe or record a small part of the real world (Hammersley & Aktinson, 1995). Thus sampling in qualitative research is often undertaken to reflect the features of particular groups within the specific population (Ritchie *et al.*, 2003). In fact, qualitative research is not concerned with incidence and prevalence that a sample symbolizes (Ritchie *et al.*, 2003). Qualitative researchers also hardly worry about the problem of 'representativeness' when they talk about case studies. According to Mason (2002), 'representativeness' of qualitative research depends on the logic of sampling rather than the number of the sample size. Hammersley (1992) also points out that purposive sampling, theoretical sampling or social survey are all based on a good logic in response to the problem of 'representativeness'. As a consequence, studying populations and setting the sample frame to construct a good logic are usually considered to be the best solution to solving the problem of 'representativeness'. A sample frame is usually set according to existing sources in administrative records, published lists or survey samples (Ritchie *et al.*, 2003).

There are different ways in sampling of qualitative research. Opportunistic sampling and convenience sampling are common to qualitative research (Burgess, 1984; Maxwell, 1996; Patton, 2002). Opportunistic sampling allows researchers to adopt a flexible approach to building up the sample in the process of fieldwork, while convenience sampling is to select the sample according to the ease of access rather than sampling strategies (Patton, 2002). Compared to opportunistic

sampling, however, convenience sampling is often criticized for its unsystematic

and predefined approaches (Mason, 2002). In addition, researchers usually

adopt purposive sampling by which participants are selected due to their

particular features or characteristics (Manson, 2002). According to Ritchie *et

al.*(2003), purposive sampling is considered appropriate to collect the data that

can reveal diversity and relevance to the subject matters in qualitative research.

As they point out:

> Members of a sample are chosen with a 'purpose' to represent a
> location or type in relation to a key criterion. This has two principal
> aims. The first is to ensure that all the key constituencies of relevance
> to the subject matter are covered. The second is to ensure that, within
> each of the key criteria, some diversity is included so that the impact
> of the characteristic concerned can be explored.
>
> (Ritchie et., 2003: 79)

With regard to purposive sampling, there are five different approaches. By

the deviant case sampling approach, exceptions or extremes can be shown to

ensure validity (Patton, 2002 ;Silverman, 2005). The heterogeneous sampling

approach which deliberately includes different phenomena is adopted for

comparison (Holloway & Wheeler, 1996; Robson, 2002), while the

homogeneous sampling approach is simply for detailed investigation of social

processes in a specific context (Robson, 2002). The typical case sampling

approach is aimed at average or normal cases in which subjects are selected from

their responses to a survey, whereas the intensity sampling approach is not aimed

at special cases but those strongly representing the specified phenomena (Patton,

2002).

Theoretical sampling is the other kind of sampling that is similar to purposive sampling in the way of sampling but is actually different from it in the procedures of sampling. Theoretical sampling or purposive sampling is mainly aimed at 'representativeness' in relation to specific characteristics of the specified population (Mason, 2002). However, theoretical sampling involves more in the procedures of selecting the sample to refine the emerging categories and theories (Glaser & Strauss, 1967; Mason, 2002; Bryman, 2004). As Glaser & Strauss (1967):

> Theoretical sampling is the process of data collection for generating theory whereby the analyst jointly collects, codes and analyse his data and decides what data to collect next and where to find them, in order to develop his theory as it emerges. The purpose of data collection is controlled by the emerging theory, whether substantive or formal .
>
> (Glaser & Strauss, 1967: 45)

Different from the approach to sampling in qualitative research, sampling in quantitative research is usually concerned with the probability of selection. The approaches include simple random sampling, systematic sampling, quota sampling, cluster sampling, to name just a few. Among those approaches, Oppenheim (1992) points out that cluster sampling is not easily adopted due to its complex procedures to prevent sample errors. Random sampling is commonly adopted in order to provide an equal chance of selection, while quota sampling is not so common as random sampling in that it has to involve a set number in proportion to a representation of the total population (Cohen *et al.,* 2003). Although quota sampling is not as precise as random and systematic

sampling, it provides the selected units to correspond with relevant dimensions characterizing the related population (Goetz & LeCompte, 1984).

Regardless of which sampling approach is adopted, the work of locating, reaching and inducing people to participate in cross-cultural studies is indeed difficult, expensive and time-consuming. In order to deal with these kinds of problems, Segall *et al.* (1999) suggest that qualitative researchers such as ethnographers should recruit relatively accessible respondents who have a high degree of contacts with a new culture or possess linguistic skills and the characteristics that can represent a specific population. Yet, Segall *et al.* (1999) also insist that in doing sampling of any cross-cultural study researchers should find participants from different societies (certainly more than two) that are different in some ways but similar enough in other ways that they can be meaningfully compared. As they point out:

> The accessibility problem in cross-cross-cultural sampling has interesting parallel in traditional ethnographic research. Sometimes an anthropologist employs a member of a society as an informant about the customs and institutions of that society. The informant must be someone with whom the anthropologist can communicate.
> (Segall, *et al.*, 1999: 48).

Interim Summary

Theories and studies show that four kinds of sampling can be applied to qualitative research according to the purposes that researchers have in mind. For example, purposive sampling in which participants are selected according to their particular features is considered as the best way to collect more topic-related data in qualitative research. Among the approaches to sampling in quantitative research, research finds that quota sampling is characterized as an effective way

to select subjects from the known unit related to the population that is investigated.

While following Segall's conceptualisation, the researcher attempted to aim sampling in the present study at recruiting Asian students who came from the same campus but different countries and compared their different experiences according to their length of residence. The researcher recruited Asian students for questionnaires and interviews because of two reasons. One was that Asian students, as discussed in chapter two (2.3), might easily lack culture learning in their home countries. In other words, the researcher as an Asian who also lacked the experience of culture learning in her home country was actually interested in knowing whether and how other Asian students studying abroad experienced intercultural learning. The other reason why the study was aimed at Asian students was that it might be easier for the researcher, who was an Asian but went to an English-speaking country to conduct the study, to identify Asian students from western students.

Purposive sampling was adopted for sampling in qualitative research, while quota sampling was applied to quantitative research of the present study due to a large amount of students' enrolment at a university. Thus the size of the sample for quantitative research was firstly based on the population of international students originating from Asian countries according to the enrolment information provided by the university where the study was conducted. Then the sample size of qualitative research was then set according to the sample frame of the questionnaire.

5.2.3 Design of the Pilot Work

The pilot work was firstly aimed at the questions in questionnaires and interviews. Although the questionnaire in the present study adopted the questions from the AMTB developed by Garner and Smythe (1981) for measuring the variables of attitudes and motivation as well as both Fisher's (1989) DRI and Mumford's (1998)CSQ for measuring the variable of cross-cultural adaptation, all the questions adopted in the present study still needed to be confirmed for the purpose of clarifying the contents regarding comprehensibility (e.g. Can they be understandable or ambiguous?), the layout (e.g. May it be organized or disorganized?), instructions (e.g. Can they be clear or uncertain?) and time for allotment (e.g. May it be efficient or time-consuming?). In addition, the questions of interviews which were constructed according to questions of the questionnaire needed to be checked to see if the questions were clearly organized and detailed enough to allow the participants attending the interviews to freely express their personal opinions and experiences.

The other purpose of the pilot work was mainly to look for the research site where the researcher could easily approach the subjects and participants in the fieldwork. Thus the pilot work was divided into two parts. One was conducted at Durham University in the United Kingdom, and the other at UC Berkeley (University of California at Berkeley) in the United States. As planned, each segment of the pilot work took about half a month in each university to help the researcher not only decide where to undertake the fieldwork but also have the ideas about how to do it more effectively and efficiently.

5.2.4 Design of the Fieldwork

The fieldwork of the present study involved three tasks: (1) questionnaires; (2) focus group interviews and (3) individual interviews. It took more than two months to complete each task. For example, focus group interviews were expected to be conducted more than five times among thirty participants of the three focus groups, while individual interviews might be conducted more than six times according to the responses of six participants selected from the three focus groups. All the questionnaires were self-administered directly via face-to-face contacts rather than through e-mail contacts. In order to ensure whether or not all the questionnaires can be returned effectively and efficiently, they were planned to be distributed and also collected by the researcher at the same time.

5.3 Data Analysis Procedures

In general, the approach to qualitative data analysis can be language-oriented, interaction-focused or data-based. For example, discourse analysis which is based on the theory of meaning-making and related to human behavior and culture often involves the talk in everyday or institutional settings, the transcripts of open-ended interviews as well as specific documents (Edwards, 1993 ; Potter, 1997). As a result, while doing discourse analysis, researchers may produce, reproduce or reshape words and their meanings according to the social relations and institutional settings (Edwards, 1993). According to Potter (1997), researchers doing discourse analysis should consider how one interacts with others as a meaningful source of messages.

Different from discourse analysis, conversation analysis is more related to the language functions rather than structures of interaction. For example, Schiffrin

(1994) maintains that conversation analysis is a structural analysis of talk in which sequential regularities and patterns show specific features of talk used by participants. According to Heritage (2005), the characteristic of conversation analysis is in its structural and sequential organization and the way of empirical grounding analysis. In a similar vein, Clayman and Maynard (1994) assert that conversation analysts seldom rely on ethnographic data but often examine whether and how participants themselves reveal the orientation to respond to contexts. While emphasizing the importance of tape-recording to data collection, Silverman (1998) suggests that in doing conversation analysis researchers should not simply rely on the memory by field-notes but rather the work with the actual details of talk through tape-recording.

Without the focus on the construction and structure of talk or interaction, thematic analysis is aimed at interpreting and capturing the common sense and in-depth meanings of the data (Liz *et al.*, 2004). While immersing themselves in the data, researchers doing thematic analysis usually search for the patterns and identify the phenomena according to the data (Hammersley and Atkinson, 1995). Under these circumstances, Ritchie *et al,* (2003) point out that qualitative researchers often build up a framework to classify and organize the qualitative data according to the themes, concepts and categories in doing thematic analysis. Yet, before themes are developed, researchers need to decide if they are data-driven or theory-driven (Boyatizis, 1998). Theory-driven themes are deductive and based on the assumption in which there are pre-specified principles, while data-driven themes tend to be inductive and constructed according to the fact or information which is studied (Diesing, 1972). Boyatzis (1998) emphasizes that the data-driven themes which are inductively produced from the raw data help

qualitative researchers to interpret the meaning of the data and construct a theory.

In contrast, theory-driven themes tend to more rely on the researcher's

sensitiveness to theories rather than the raw information (Strauss & Corbin,

1990). No matter whether the themes are data-driven or theory-driven, thematic

analysis is valuable in not only interpretation but also generalization. It usually

allows qualitative researchers to compare and generalize the data through the

systematic system of themes (Creswell, 1994; Boyatzis, 1998). As Boyatzis

(1998) maintains:

> Thematic analysis with reliability allows the interpretive social
> scientist to generate qualitative hypotheses that provide for a
> positivist social scientist to conduct qualitative or quantitative
> hypothesis testing s part of the building process of science.
>   (Boyatizis, 1998: 145)

Interim Summary

A summary of theories and research into the approaches to analyzing the

qualitative data finds that the approaches to data analysis in qualitative research

can be categorized into discourse analysis, conversation analysis and thematic

analysis. The focus of discourse analysis is on the process of interaction, while

conversation analysis is aimed at the structure of interaction and talk. Different

from those two approaches, thematic analysis is based on the in-depth meaning

of the data. In order to make the data more understandable, researchers doing

thematic analysis need to categorize the data into different themes and analyze

the data under the themes. The themes can be either data-driven or theory-driven.

Compared to theory-driven themes, data-driven themes often help researchers not

only to interpret the meaning of the data but also to construct a new theory.

In order to understand the real meaning of the data collected from interviews, the researcher applied thematic analysis which was based on the raw data from qualitative research of the present study. As the quantitative data from questionnaires were different from the qualitative data collected from interviews, they were analyzed differently through the computation of SPSS (Statistical Package for Social Science) which was adopted for tests of association and correlation.

5.4 Reliability and Validity

Although the concepts of reliability and validity originated from natural science may not be totally applied to social science, they still evoke wider discussions among qualitative and quantitative researchers. Reliability in quantitative research is often associated with whether the results can be generalized (e.g. Does the test produce the same results on different occasions? or replicable(e.g. Are the data analysed in the same way by different researchers?), while its validity is usually related to whether the means of measurements are accurate and also adopted to measure what should be measured (Golafshani, 2003). Kirk and Miller (1986) relate the reliability of quantitative research to the stability of a measurement over time, the consistency of measurements within a given period of time and the degree to which a measurement is given appropriately. In addition, Cronbach's alpha coefficients are used to indicate the reliability in quantitative research (Bryman, 2004). According to Wainer and Baun (1988), validity in quantitative research is considered as 'construct validity' in which the initial concept, hypotheses and research questions are clearly identified. In fact, validity in quantitative research

often involves internal validity and external validity. External validity in quantitative research refers to the extent to which a finding in one study can be applied to another situation (Borg & Gall, 1989), while its internal validity indicates that the changes in dependent variables arise from the effects of independent variables (Mertens, 1997). In other words, internal validity is related to whether the conclusions is related to a causal relationship between two or more variables, whereas external validity is concerned with whether the results can be generalized beyond one specific research context (Bryman, 2004). Bieger and Gerlach (1996) emphasize that internal validity is ensured through the operationalisation of variables which are well defined according to theories.

With regard to reliability and validity of qualitative research, Kirk and Miller (1986) define them as two components of 'objectivity' which is related to the real world and one's interpretation about the world. Qualitative researchers often like to relate 'reliability' of qualitative research to 'consistency' (Hammersley, 1992; Robson, 2002) or 'dependability'(Lincoln & Guba, 1985). 'Accurateness' (Hammersley, 1990; Lewis & Ritchie, 2003) or 'credibility' (Lincoln & Guba, 1985) are usually considered as the indicator of the 'validity' in qualitative research. In fact, both reliability and validity are related to procedures, methods and data analysis in qualitative research. Some studies have concluded that 'validity' can be ensured under the consistent methods in which different cases are compared to test the hypotheses (Hammersley, 1992; Silverman, 2005). 'Validity' can be confirmed when the orientations and individual differences are shown in deviant case analysis (Clayman & Maynard, 1994; Ritchie *et al.*, 2003) and triangulation from different sources of information can indicate the precision of findings (Ritchie *et al.*, 2003).

According to Seale (1999: 266), 'the trustworthiness of research report lies at the heart of issues conventionally discussed as validity and reliability'. Lincoln and Guba (1985) echo reliability and validity in qualitative research as 'trustworthiness' which consists of four aspects: (1) credibility; (2) transferability; (3) dependability and (4) confirmability. Guba and Lincoln (1989) relate credibility to internal validity in which the independent variable can cause the change in dependent variables and emphasize that credibility can be ensured by adopting different strategies (i.e. persistent observation, peer debriefing, member checks). According to Morse *et al.* (2002), the strategies to verify qualitative research include the responsiveness of investigators, methodology coherence, appropriate sampling, saturation and an active analytic stance. Morse *et al.* assert that the responsiveness of researchers to all the sages of the research process determines whether 'trustworthiness' can be maintained. Guba and Lincoln (1989) associate transferability with external validity in which researchers are able to generalize the results to other situations by providing readers with thick descriptions of a study including the information of its time, place, context and culture. Guba and Lincoln identify comfirmability as objectivity in which a researcher needs to minimize their judgement and makes the data traceable and explicit to be understood. While equating dependability with reliability which can be ensured by maintaining the appropriateness of the inquiry process, Guba and Lincoln (1994) suggest that a researcher must keep the records of all the stages in a study and provide auditors with this information for critical feedback. Guba and Lincoln (1994: 316) also emphasize that 'since there can be no validity without reliability (and thus no credibility without dependability), a demonstration of the former is sufficient to establish the latter'.

In order to ensure reliability, qualitative researchers also emphasize the importance of 'replication' (Kirk & Miller, 1986; Marshall & Rossman, 1999). However, quite a few studies argue that every single qualitative research is a complex phenomenon and can never be repeated (Lincoln and Guba, 1985; Hammersley, 1992; Holstein & Gubrium, 1997). According to Hammersley (1992), until now there is no completely reliable access to 'reality' in qualitative research. Kirk & Miller (1986) have pointed out that reliability should be paid more attention in qualitative research. As they have maintained:

> Qualitative researchers can no longer afford to beg the issue of reliability. While the forte of field research will always lie in its capability to sort out the validity of propositions, its results will (reasonably) go ignored minus attention to reliability. For reliability to be calculated, it is incumbent on the scientific investigator to document his or her procedure
>
> (Kirk & Miller, 1986: 72).

Interim Summary

Theories and studies show that reliability and validity in qualitative research lies in trustworthiness (i.e. dependability, credibility and confirmability) which may involve the thick description concerning the procedures of the fieldwork, the adoption of research methods and the way of data analysis. Reliability and validity in quantitative research are considered to involve the accuracy of measurements, the objectiveness of research designs and the appropriateness of variables. No matter whether the study is quantitative or qualitative, its reliability and validity need to be ensured and maintained under well-designed variables, approaches and procedures.

Reliability and validity in quantitative research of the present study can be confirmed due to two reasons. One originated from the operationalisation of variables which were well-defined according to theories. In addition, the stability and consistence of measurements can ensure reliability and validity in quantitative research of the present study, especially because three standardized questionnaires were adopted in the present study. In fact, standardized questionnaires which provide internal validity also ensure reliability through scales and tests.

With regard to reliability and validity in qualitative research of the present study, trustworthiness shown in the aspects of credibility, dependability, confirmability and transferability was emphasized. For example, the researcher kept all the records (i.e. transcripts, tapes, notes, consent forms) well in files and made them available to the auditors, who might be interested in the results of the study for the concern of dependability. She also invited a colleague to carry out some sample coding of data to check the dependability of the coding she had undertaken. It was important for the researcher to bear in mind that the data coded in the present study were informants' perceptions and re-call of their behaviour but rather the behaviour itself. This was inevitable in research with this kind of design and meant that in some further research it would be desirable to carry out observational studies to support the findings which were developed from the data in this research.

The researcher needed, on the one hand, to make all the data traceable and explicit and minimize her judgement in order to ensure confirmabilitiy. On the other hand, she provided thick descriptions concerning the time, place, context and culture of the present study to maintain transferability. In order to ensure

credibility, the researcher also needed, as theories and studies indicated above, to be sensitive to theories and responsive to every stage of the research process.

5.5 Ethical Considerations

While attempting to explore the effects of intercultural learning based on students' experiences, the researcher may more or less get involved in their values, beliefs, perceptions and customs in the process of administering the questionnaires and interviews. In order to prevent problems which may be caused by misunderstandings between the researcher and participants, much attention was paid to ethical issues such as anonymity, confidentiality, respect and privacy. For example, all the information related to the purposes of the present study and the procedures such as tape-recording and filling out the consent form was explained clearly in advance, before interviews were conducted. While undertaking interviews with participants, the researcher also had to make sure whether or not participants actually agreed to attend the interviews and were willing to fill out consent forms. The consent forms were, on the one hand, given to the participants attending interviews to understand their willingness to join the interviews of the present study. On the other hand, the consent forms showed that the research method of the present study such as the tape-recording of interviews and the adoption of English as the shared language during the interviews were actually under the agreement between the researcher and participants. Although the consent forms were completed and turned in by the participants, the researcher still had to keep in mind that participants retained the right to reject answering any question that they may not know or not want to answer during the interviews. Similarly, under the principles of maintaining

participants' rights, the present study also allowed participants to be absent or to withdraw from doing questionnaires or attending interviews whenever they felt uncomfortable to be with the researcher or other participants during the questionnaires or interviews. In other words, the procedures followed the principles of 'informed consent' and were agreed by the thesis committee of the School of Education at Durham University.

While conducting cross-cultural questionnaires and interviews, the researcher had to show a lot of sincerity and tolerance to win the trust of participants and avoid the ethical issues arising from cultural differences. In order to ensure the confidentiality of participants and the data, the researcher had to take the responsibility of making all the data collected from questionnaires and interviews anonymously kept in electronic files on a personal computer. Once the study was completed, the researcher had to destroy all of the data concerning the present study to meet the concern for 'privacy'.

5.6 Practice of the Pilot Work

The pilot work of the present study was conducted twice in both the United States and the United Kingdom in 2005. Fifty questionnaires were distributed to international students on the campus of UC (University of California) Berkeley in the United States, and forty-six questionnaires were returned. Another fifty questionnaires were distributed on campus to international students studying at Durham University in the United Kingdom, but only twenty-five students were willing to fill in the questionnaires and returned them to the researcher. The feedback from the students in both of the universities indicated that the contents of the questionnaire regarding the wording and layout were clear and easy for

students to understand. However, some students felt that they might not have read and answered every question of the questionnaire very carefully since they were hurrying to class.

During the first pilot study, three international students studying at UC Berkeley were also recruited for a focus group interview in order to determine whether or not the questions of interviews were well-designed in such a way as to elicit appropriate responses from students. The feedback from students indicated that the questions in the interview were clear and interesting enough to encourage participants' involvement. However, students also felt that one hour spent on such an interview was insufficient for them to express their opinions fully during the interview. They further suggested that one and a half hours should be the minimum time for this kind of interview. This opinion was later used by the researcher to adjust the time allotted for interviews and questionnaires to be more flexible to fit students' needs.

In addition, the feedback obtained from the students in the two universities during the pilot work made the researcher decide to return to UC Berkeley in the United States to conduct the fieldwork for the present study. In fact, international students at UC Berkeley in the United States were found to be meaningfully selected as the population of the present study due to two reasons. One was that the university in itself was like a multicultural society which consisted of many international students coming from different countries. The setting was ideal for finding those students who had different cross-cultural experiences during studying abroad. The other arose from the fact that UC Berkeley provided the researcher with a detailed administrative record of international student enrolment. Such information indeed helped the researcher

decide how many international students should be recruited for the questionnaires of the present study. Thus the size of the sample for quantitative research was based on the population of international students coming from Asian countries at UC Berkeley. According to the enrolment information provided by UC Berkeley in 2005, the total population of international students coming from Asian countries was around 1,500. The present study drew from about one-tenth of those students (=150) to be the sample for doing questionnaires by quota sampling. One-third of the subjects of quantitative research (=30) were further selected as the participants of the focus groups for focus group interviews by purposive sampling which was according to the characteristic of the length of residence (i.e. less than one year, 1-2 years, more than two years). Among the three categories, six students were further selected from those participants who came from Taiwan and also attended focus group interviews for the individual interviews by purposive sampling.

Those six Taiwanese students were selected due to three reasons. One originated from the fact that the researcher coming from Taiwan attempted to make participants attending the interviews feel easy and free to communicate with her and share their experiences by using the researcher's and their native language of Chinese during the interviews. The other was that according to the researcher's observation the six Taiwanese students seemed to have quite a lot of opinions about their life of study abroad and were thus expected to express more about it. Another reason was that according to the researcher's understanding Taiwanese students had hardly had culture learning in a foreign language classroom during the residence in their home country and thus their experiences of intercultural learning should deserve more attention.

5.7 Practice of the Fieldwork

In accordance with the results of the pilot work, the fieldwork was undertaken at UC Berkeley of California in the United States. The experiences of two pilot studies enabled the researcher to become more familiar with the steps that should be followed in the process of the fieldwork. Yet, without the association with the students and teachers of UC Berkeley and the available resources, the researcher as a total stranger found it still difficult to recruit students for questionnaires of the present study. Under the researcher's persistence and perseverance, the first-stage fieldwork involving the task of doing questionnaires was finally completed. 150 questionnaires were distributed to Asian students on the campus of UC Berkeley, and 143 questionnaires were returned at the rate of 95%. However, five questionnaires were found invalid because of the subjects' nationality. For instance, students from India, Hong Kong or Singapore who spoke English as their second language in their native countries were not considered as the subjects of the present study. Since all the questionnaires were collected and checked on the spot, no missing values were found in the other 138 valid questionnaires.

As this study was not like projects funded or assisted by a specific institution, recruiting students for interviews in a foreign country was even more problematic than the first-stage work of doing questionnaires. For example, taking the inconsistent schedules of different students into account, it was difficult for the researcher to recruit students according to the length of their residence for focus group interviews. There also came a number of unpredictable problems such as how to find an appropriate venue to conduct an

interview, how to arrange an appropriate time to meet different participants, how to recruit and convince enough participants to attend an interview, to name just a few. Fortunately, thirty East Asians were eventually recruited for focus group interviews, and six Taiwanese students were further selected for individual interviews.

5.7.1 Characteristics of Subjects Recruited for Questionnaires

The subjects recruited for questionnaires in the present study were composed of exchange students, undergraduate students and postgraduate students who were from Asian countries and aged in their twenties. Most of them had never studied abroad before coming to UC Berkeley. They were categorized into three groups according to the length of their residence (i.e. more than two years, 1-2 years and less than one year). Such category was done according to the educational system of higher education in the United States. For example, postgraduate students doing doctoral studies in the United States usually have to spend more than three years on their studies, and it may take about two years to complete the studies for those studying for their Master's degrees. The length of undergraduate studies is within four years, while those who were in the exchange programme often come to study abroad temporarily for less than one year. Students may have longer stay if they continue to study in different programmes. Under the circumstances, the researcher thus considered it best to categorize students studying in the United States into the three groups. This may reflect the structure of American's educational system and modes of study.

According to the category 'the length of residence', it was found that the group of subjects studying for more than two years was the largest, comprising 47.8% of the total. The number of students who had been studying abroad for 1-

2 years ranked the next highest, approximately 29.7%. The number of those studying abroad for less than one year was the lowest, which presented 22.5% of the total. Thus it was found that most of the subjects doing the questionnaires of the present study were those studying for more than two years (Table 5.1). According to the educational systems in the United States, all the undergraduate students or postgraduate students for Ph.D. degrees were required to spend more than two years to complete their studies, and those students studying for their Master's degrees also needed to study abroad for at least 2 years. This information seemed to explain why the number of the students who had been studying abroad for more than two years was greater than the one of those studying abroad for less than two years among the subjects who were recruited on campus for the questionnaires of the present study.

Among the subjects of the study, it was found that female students were more than male students (Table 5.2). The former represented 58% and the latter 42% of the total. According to the category 'nationality', it was also found that quite a few subjects recruited for the present study were Chinese students, who approximately comprised 27.5% of the total. The proportions of Korean and Taiwanese students were, 23.2% and 21.7% respectively. Japanese students ranked the next largest group, representing approximately 18.8% of the total. Only 8.7% of the subjects recruited for the present study came from South Asian countries such as Thailand or Indonesia. In general, the results of the study showed that the nationality of the subjects naturally varied with an acceptable distribution (Table 5.3). The fact that Chinese students seemed to be more than those from other Asian countries originated from the largest enrolment of Chinese students at UC Berkeley. With regard to the type of accommodation,

the results showed that more than half of the students preferred renting a house outside the campus. 30.4% of the students lived in dormitories, while only 14.5% of them lived with host families (Table 5.4). For the financial concerns, it was obvious that students would rather save money to rent a house outside the campus than spend much money on living in a dormitory.

(Table 5.1)   The Variable of Length

Length of study	Frequency	Percent
Less than 1 year	31	22.5%
1-2 years	41	29.7%
More than 2 years	66	47.8%

(Table 5.2)   The Variable of Gender

Gender	Frequency	Percent
Male	58	42%
Female	80	58%

(Table 5.3)   The Variable of Nationality

Variable	Frequency	Percent
Chinese	38	27.5%
Japanese	26	18.8%
Korean	32	23.2%
Taiwanese	30	21.7%
Others	12	8.7%

(Table 5.4) The Variable of Accommodation

Type of accommodation	Frequency	Percent
Dormitories	42	30.4%
Host families	20	14.5%
Rented Houses	76	55.1%

5.7.2 Characteristics of Participants Recruited for Focus Group Interviews

While students speaking English as a foreign language and coming from different Asian countries were recruited for the questionnaires of the present study, focus group interviews were aimed at East Asian students from China, Japan, Korea and Taiwan for the reasons given earlier (i.e. the lack of culture learning in a foreign language classroom). Focus group interviews were conducted in order to investigate students' general opinions and feelings about the experiences of study abroad. As participants who took part in the focus group interviews were recruited from those for questionnaires, they were aged in the twenties. They were also divided into three groups according to the length of residence. Each group was made up of 10 participants. The first group was Group A, in which all the participants had been studying abroad for more than two years. The second group, which was Group B, consisted of those participants studying abroad for 1-2 years. Group C was made up of those students who had been studying abroad for less than one year. As a result of the inconsistency in participants' schedules, the researcher was only able to interview 3-4 participants in one place each time. Under the circumstances, focus group interviews with all the participants of each group had to be conducted at least three times in order to make the number of participants in each group total 10. Each focus group interview lasted for about two hours with an extra 30-minute break allowed for waiting for or chatting with participants. With the consistent consent of all the participants, every interview was undertaken in English and tape-recorded.

<u>Group A</u>

The principal characteristic of Group A was the diversity concerning the length of residence and the programmes of their study. There were four postgraduate students studying for their Ph.D. degrees, two for Master's degrees and four undergraduate students for bachelor degrees in Group A. The length of their residence in the United States ranged from three years to eight years. Among the participants in Group A, two had studied abroad for 8 years, one for seven years, three for four years and four for three years. Three of them came from China, four from Taiwan, one from Korea and two from Japan. There were four male students and six female students. Although the participants in Group A had not known each other before, it was found that they were willing to share their opinions and ideas with each other in English during the interviews. While discussing and sharing their opinions, all the participants were also found to be interested in and enthusiastic about the topic of the present study. With the participants' enthusiastic involvement, each focus group interview with the participants in Group A was carried out in an active and pleasant atmosphere.

(Table 5.5)   Background Information about the Participants in Group A

Number	Gender	Length of Residence	Nationality	Programme
A1	M	3 years	China	Ph. D.
A2	M	3 years	China	Ph. D.
A3	F	4 years	Taiwan	Ph. D.
A4	M	3 years	Korea	Ph. D.
A5	M	8 years	Taiwan	Undergraduate
A6	F	4 years	China	Master's
A7	F	8 years	Taiwan	Master's
A8	F	4 years	Japan	Undergraduate
A9	F	3 years	Japan	Undergraduate
A10	F	7 years	Taiwan	Undergraduate

<u>Group B</u>

Another 10 students were recruited as the participants of Group B for focus

group interviews. The length of their residence was limited to 1-2 years. There

were two postgraduate students doing doctoral studies and two exchange students

for undergraduate studies. The rest of six participants were postgraduate students

studying abroad for their Master's degrees. Among the participants in Group B,

four were males and six females. Three participants were from China, one from

Korea and one from Japan. The rest of five participants came from Taiwan.

Under the consistent agreement, all the participants in Group B agreed to speak

English during the interviews. Although the participants had only been studying

abroad for 1-2 years, they were found to be as active and creative as the

participants in Group A in their expressing the opinions about the questions that

were asked. Some of them spoke English quite fluently and explained their

opinions as quickly as those who had been studying abroad for more than two

years. Each interview with participants in Group B was interesting and pleasant

owing to the participants' intense involvement.

(Table 5.6)   Background information about the Participants in Group B

Number	Gender	Length of Residence	Nationality	Programme
B1	F	2 years	Taiwan	Ph. D.
B2	F	1 year	China	Exchange
B3	F	1 year	China	Exchange
B4	F	1 year	China	Master's
B5	M	1 year	Taiwan	Master's
B6	F	2 years	Taiwan	Ph. D.
B7	M	1 year	Japan	Master's
B8	M	2 years	Korea	Master's
B9	M	1 year	Taiwan	Master's
B10	F	1 year	Taiwan	Master's

<u>Group C</u>

Group C consisted of 10 participants who had been studying abroad for less than one year. The length of residence among the participants in Group C ranged from three months to nine months. The participants in Group C were easygoing but appeared more timid than the other participants who had been studying abroad longer. Most of them were exchange students who were undergraduates in their home country and came to UC Berkeley for attending short-term study-abroad programmes. It was found that most of the participants were motivated to learn English in order to return to the United States for advanced studies after graduation. There was only one undergraduate student who was a transfer student from the east coast of the United States to UC Berkeley for his Master's degree and stayed there the longest. Among the participants in Group C, four came from Taiwan, four from Japan and two from Korea. There were six females and four males in Group C. Although the participants had been studying abroad for a short period of time, they all agreed to speak English during the interviews. Since most of the participants in Group C had been in the United States for a short time, however, they sometimes had difficulty in expressing their opinions or understanding the questions they were asked during the interviews. For example, some of them did not respond very quickly to the questions that were asked. They sometimes did not answer the question that they had not fully understood or hesitated for a few minutes in order to think about the answers before responding to them. Sometimes they asked the researcher to repeat questions or to explain the meanings of questions in order to make sure they had not misunderstood them. Compared to the interviews with the other two groups, the interviews with participants in Group C were more tedious in that participants were not as capable as the other participants in Group A and B to have ideas or to

express their opinions. Yet, it was found that each interview with the

participants in Group C was still conducted in a pleasant atmosphere. According

to the feedback from participants, they enjoyed attending the interviews because

they had never been interviewed in English before and indeed felt honoured to

participate in the present study.

(Table 5.7)   Background Information about the Participants in Group C

Number	Gender	Length of Residence	Nationality	Programme
C1	M	5 months	Japan	Exchange
C2	F	6 months	Japan	Exchange
C3	F	8 months	Japan	Exchange
C4	M	9 months	Taiwan	Transfer
C5	F	4 months	Taiwan	Exchange
C6	M	5 months	Japan	Exchange
C7	F	4 months	Taiwan	Exchange
C8	F	6 months	Korea	Exchange
C9	F	3 months	Taiwan	Exchange
C10	M	5 months	Korea	Exchange

5.7.3 Characteristics of Participants Attending Individual Interviews

The individual interviews of the present study were aimed at six participants

recruited from the participants who had been found to have quite a lot of

opinions about the life of study abroad but had not completely expressed them

during the focus group interviews. Among those participants, one was a

postgraduate student doing doctoral studies, one a postgraduate student for the

Master's degree, one a transfer student and the other one an exchange student.

The remaining two participants were undergraduate students studying abroad for

their bachelor's degrees. The length of their residence ranged from three months

to eight years. There were two males and four females involved in the

individual interviews. All of them came from Taiwan. In order to make them

feel free to express more about their opinions, it was agreed that they would speak Chinese during the individual interviews.

There were two participants who had been studying abroad for more than two years in individual interviews. One was a female undergraduate student, and the other a male undergraduate student. S1 studying abroad for seven years looked outgoing and optimistic, while S2 who had been studying abroad for eight years appeared to be calm and easygoing. Although neither of the participants knew the researcher before the interviews, they were forthcoming and enthusiastic in expressing their experiences about studying in the United States during the interviews. The researcher interviewed S1 twice to allow her to completely express her opinions about the life of study abroad. S2 was only interviewed once since he was very expressive and open-minded. Each interview with either S1 or S2 lasted for more than four hours.

Two female participants who had been studying abroad for 1-2 years also attended individual interviews. One was in the Ph. D. programme, and the other in the Master's programme. As a postgraduate student who had been doing doctoral studies, S3 looked calm but confident. Yet, she was enthusiastic about the topic and actively joined the interview when she received the researcher's invitation. In contrast, S4 was an outgoing and sociable girl who was willing to share everything that she knew with others. The interview with S3 was divided into two parts and conducted twice because of her busy schedules. After more intense contacts with S4, the researcher found it only necessary to interview her once. As both S3 and S4 were very interested in the topic of the present study, they seemed to understand the main point of each question very quickly and

responded fully to all the questions that were asked during the interviews. Each interview with the participants took about four hours in a pleasant atmosphere.

The remaining two participants who got involved in the individual interviews had been studying abroad for less than one year. One was female and the other male. The former was an exchange student, while the latter a transfer student coming from the east coast of the United States. The female student S5, who had been studying abroad for only three months, still appeared timid and unconfident. In contrast, the male student S6 who had been studying abroad for nine months seemed much more outgoing. While speaking in their native language, they actively interacted with the researcher and performed quite well in expressing their opinions during the interviews. The interview with each participant lasted for more than four hours. It was conducted twice and also tape-recorded under the full cooperation of the participants.

5.8 Limitations of the Present Study

Although all the methods, designs and processes of the present study were ensured to be appropriate, precise and effective, some limitations of the present study still existed. The first originates from 'representiveness'. Since the researcher as a total stranger went to one of the campuses in the United States where she was not familiar with to recruit students studying abroad as the subjects for the questionnaires and the participants for the interviews of the present study, the uncertainty of the process in the present study could raise an interesting question of whether the responses of students recruited on the campus of UC Berkeley can be actually the representative of those from all the Asian students studying abroad in English-speaking countries.

The second limitation of the present study is related to the procedures of sampling. Unlike administering questionnaires through e-mail contacts, the researcher carried out sampling by distributing and collecting the questionnaires on the campus of UC Berkeley concurrently. Although the sample size was set according to the enrolment information provided by UC Berkeley, the researcher as a total stranger still had no ideas about whom she could recruit as subjects for the questionnaires or participants for the interviews of the present study on campus and also was unable to control the distributions with regard to gender, nationality, the type of accommodation and the length of residence. Thus the lack of control in those distributions may become one of the limitations that can influence the results of the present study.

As the researcher often made use of the lunch hour or the break between each class to distribute and collect the questionnaires, the third limitation of the present study thus arose from the time constraints of distributing and collecting questionnaires quickly on campus. For example, when students sat on the bench or grass, stood on one of the corners or hurried to the class, they were asked to fill out the questionnaires. Whether they felt comfortable with filling out the questionnaires or whether they felt tired or careless to read every question and to choose the answers in their questionnaires roughly in a short time must have influenced the results of the present study. Similarly, whether those studying abroad for less than one year could actually understand the meaning of every question might also result in a limitation of the present study.

In addition, since the participants in focus group interviews came from different Asian countries, they all agreed to speak English during the interviews. However, whether all of them felt comfortable to speak to the others in the group

who were essentially strangers and whether those who studied abroad for less than one year actually felt comfortable with being interviewed by a total stranger to express their opinions in English during the interviews lasting for more than one hour might give rise to the fourth limitation of the present study. Similarly, the degree to which the researcher can act as an intercultural speaker to negotiate different cultures of interviewees and also to understand and respond to what all of the students in focus group interviews talked about could also pose another limitation which may affect the results of the present study.

5.9 Timing

There were four stages with regard to the timing of the present study. The first stage was focused on the proposal in both the research designs and methods of the study. It started from the beginning to the end of 2004. In the second stage, the pilot work was conducted twice. One was in from the end of January to the middle of February, 2005 and the other from the beginning of May to the middle of May, 2005. In the third stage, the fieldwork in which time was intermittently spent on the present study was conducted from May, 2005 to February, 2006. After completing the work of data collection, the researcher spent the whole year on data analysis in the fourth stage of 2006. After finishing data analysis, the last stage of writing, reviewing and revising the thesis was conducted in 2007-2008. The present study was expected to be completed by the end of 2008.

Summary

This chapter indicates that with the combination of qualitative and quantitative research this study follows both the positivist and the interpretivist paradigms. With regard to the research design, this chapter also illustrates that the domain of qualitative research in the present study is comparable to ethnography in which the researcher has to go to an unfamiliar field and conducts her research without any idea of what the outcomes will be. However, unlike classic ethnography in which a longer period of time is spent on qualitative research and participant observation is also adopted, this chapter has shown that the present study adopts a selective intermittent time mode. In a selective intermittent time mode, the length of time spent on research is from three months to two years and there is a flexible approach to the frequency of site visits (Jeffrey & Troman, 2004). According to Strauss and Corbin (1990), how much time spent on research is sometimes dependent upon how deeply the analysis attempts to involve. The selective intermittent time mode gives researchers more opportunities to gain respondents' trust and decide what should be more focused in the process of ethnographic research (Woods, 1996). An overview of the fieldwork practice has found that this kind of research with a selective intermittent time mode indeed work well under a friendly and open-minded context such as the campus pf UC Berkeley in the present study. In general, this chapter has given detailed descriptions of the research methods, research designs and practices of the present study and thus provides the basis for understanding what its results are likely to be in the next chapter.

Chapter Six

Results and Discussions

The purpose of this chapter is to analyze the data and discuss the results of quantitative and qualitative research. As this study combines both quantitative and qualitative research methods, the chapter starts with the descriptions of which approaches to statistical analysis are adopted and how the themes of thematic analysis are categorized. Then it moves on to present the quantitative and qualitative data through statistical and thematic analysis according to the three variables of motivation, attitudes and cross-cultural adaptation respectively in the next three sections. Thus this chapter consists of the following five sections:

(1) Approaches to statistical analysis

(2) Themes of thematic analysis

(3) Results related to the variable of motivation

(4) Results related to the variable of attitudes

(5) Results related to the variable of cross-cultural adaptation

6.1 Approaches to Statistical Analysis

The software package of SPSS was employed to compute and analyse the data in quantitative research. Descriptive analysis through the computation of SPSS was firstly applied in order to understand both the principal characteristics of subjects recruited for questionnaires and the trends coming from the responses in different groups. The analysis of one-way ANOVA was then adopted to compare whether or not the subjects, who were divided

into three different groups according to the length of residence (i.e. more than one year, 1-2 years and less than two years), responded differently in three dependent variables of motivation, attitudes and cross-cultural adaptation. In addition, the correlation test was performed in order to examine whether or not these three variables were correlated to each other. Although all the questions in the questionnaire of the present study were adopted from three standardized questionnaires, the reliability of the scales and the individual items was still empirically examined through reliability analysis. Cronbach's alpha coefficients via reliability analysis were shown to explain the relationship between specific groups of measurement items and their underlying concepts that the grouping of the items was intended to measure.

6.2 Themes of Thematic Analysis

Thematic analysis of the interviews concerning the present study was based on six themes: (1) communication and interaction with native speakers ;(2) friendship with native speakers ;(3) American culture/cultural awareness and identity; (4) coping situations/culture shock ;(5) the importance of English and (6) language learning strategies/language problems. These six themes, which had been decided as potentially important factors as a consequence of the literature reviewed in earlier chapters, were categorized according to the questions that participants were asked during the interviews. Among these six themes, the data related to the first theme of communication and interaction with native speakers were to investigate whether or not students communicated and interacted with native speakers well, how they did it and how they felt about it. Both theme 2 and theme 3 were derived in order to determine whether or not students had good

attitudes towards native speakers and how they viewed the target culture in the process of immersing themselves in a new culture. The fourth theme was to investigate whether participants had adapted to the target culture well and what kinds of problems they might have. The last two themes were aimed at investigating participants' motivation to learn English and their language problems as well as language learning strategies they used to acquire English during studying abroad. In order to give the information concerning motivation, attitudes and cross-cultural adaptation in more details, the researcher further divided participants' responses shown in various themes into different subgroups. For example, the responses related to theme 1, theme 2 and theme 3 were categorized into three kinds of perceptions (i.e. positive, neutral and negative). While analyzing cross-cultural adaptation in theme 4, the researcher divided participants' adaptation into two kinds of cross-cultural adaptation (i.e. psychological and social adaptation) according to the Schumann's acculturation model (1978a). In terms of the responses in theme 5, motivation was divided into the two orientations of motivation (i.e. instrumental and integrative motivation) which were claimed in Gardner's social-educational model (1985). No subcategories were found in theme 6 due to the varieties of students' language learning strategies and no relation to the hypotheses. In general, the data collected from the focus group interviews and individual interviews were analysed under the following thematic framework:

Theme 1: Communication & Interaction with native speakers
1.1 Perceptions (i.e. positive, neutral or negative)
1.2 Reasons for these perceptions

Theme 2: Friendship with Native Speakers
2.1 Perceptions (i.e. positive, neutral or negative)

147

2.2 Reasons for these perceptions

2.3 Ways to make American friends

Theme 3: American culture/Cultural Awareness & Identity

3.1 Perceptions (i.e. positive, neutral or negative)

3.2 Reasons for these perceptions

3.3 Cultural awareness and identity

Theme 4: Coping Situations/Culture Shock

4.1 Perceptions (i.e. psychological or social adaptation)

4.2 Coping problems

4.3 Culture shock

Theme 5: Importance of English

5.1 Perceptions (i.e. integrative or instrumental motivation)

5.2 Reasons for these perceptions

Theme 6: Language Learning Strategies/Language Problems

6.6 The ways to acquire English

6.2 Language problems

6.3 Results Related to the Variable of Motivation

The Hypotheses for the Variable of Motivation:

(1) Intercultural learning in the context of study abroad should affect the

motivation of EFL students who study abroad.

(2) The longer students studying abroad experience intercultural learning, the

more motivation they should have.

(3) Under the effects of intercultural learning, the two orientations of motivation

(i.e. integrative or instrumental motivation) emphasized by Gardner's socio-

educational model (1985) should be shown among students studying abroad.

6.3.1 Results of Quantitative Research in the Variable of Motivation

In order to determine the trend of responses in the variable of motivation

among three groups of subjects, descriptive analysis through the computation of

148

SPSS was aimed at the questions categorized into the variable of motivation in chapter five (5.1.3) to compare the mean values shown in the data from the questionnaire. The mean values revealed that with the increased length of residence the subjects of three groups responded differently in the variable of motivation (Table 6.1). However, it was surprising to find that the data in the variable of motivation did not increase with the increased length of residence. For example, the mean value shown in the variable of motivation was the highest with the length of residence less than one year but dropped down to the lowest with the length of residence 1-2 years. It rose again when the length of residence was more than 2 years.

While the mean values showed that the responses in subjects' motivation did not increase with the increased length of residence in the context of study abroad, the data through the analysis of one-way ANOVA (Table 6.2) also found that there were significant differences in the responses from the three groups of subjects in the variable of motivation (F=6.050, p=0.003). This revealed that the responses shown in the variable of motivation significantly did not increase with the increased length of residence among the participants of the three groups. In addition, the Cronbach's alpha coefficients shown in the variable of motivation via reliability analysis (Cronbach's alpha coefficients=0.825) indicated that the reliability of the questions which were categorized into the variable of motivation in chapter five (5.1.3) was ensured.

(Table 6.1)   Trends of Responses in the Variable of Motivation

Variable (Length of Residence)	N	Mean	SD	Std. Error	95% Confidence Interval for Mean	
					Lower Bound	Upper Bound
(1)less than 1 year	31	43.6129	4.43229	0.79606	41.9871	45.2387
(2)1-2 years	41	40.0976	6.68508	1.04403	37.9875	42.2076
(3)more than 2 years	66	43.3182	4.25408	0.52364	42.2724	44.3640

(Table 6.2)   Test of Differences in the Variable of Motivation

Variable	Sum of Squares	df	Mean Square	F	P
(Motivation)					
Between groups	318.493	2	159.246	6.050	0.003
Within groups	3553.283	135	26.321		
Total	3871.775	137			

While understanding how the variable of motivation was revealed in the quantitative data, the researcher also adopted descriptive analysis to analyze the questions categorized into the two orientations of motivation in chapter five (5.1.3) and find out the trend of the differences in the two orientations of motivation among three groups of subjects in quantitative research. According to the mean values shown in the results (Table 6.3 & 6.5), it was surprising to find that a similar trend to the variable of motivation was shown in the orientations of integrative and instrumental motivation. In other words, subjects of the three groups responded differently in the orientations of both integrative and instrumental motivation but the responses in the two orientations of motivation did not increase with the increased length of residence either. Those responses in

both integrative motivation and instrumental motivation were the highest among subjects studying abroad for less than one year but dropped to the lowest among those who had studied abroad for 1-2.years. The responses rose again with the length of residence more than two years. One-way ANOVA was then performed to examine whether or not the significant differences were also shown in the two orientations of motivation among the three groups of subjects (Table 6.4 & 6.6). More importantly, significant differences were indeed found in both integrative motivation (F=6.773, p=0.02) and instrumental motivation (F=3.463, p=0.034) among the three groups of subjects. Correlation analysis which was further adopted for the purpose of finding the relationship between these two orientations of motivation showed that they were significantly correlated (r=0.704, p=0.000) to each other. All the results above implied that the two orientations might be included in one dimension of motivation but rather distant from each other. However, this seemed to contradict the theories of Gardner and his associates that integrative motivation was distant from instrumental motivation, which was discussed in chapter three and four.

In addition, reliability analysis was performed to examine the reliability of those questions as the indicators of integrative motivation (Cronbach's alpha coefficients=0.7335) and instrumental motivation (Cronbach's alpha coefficients=0.0.6654) found that these two coefficients of those questions categorized into the two orientations in chapter five reached a satisfactory reliability level.

(Table 6.3) Trends of Responses in the Variable of Integrative Motivation

Length of Residence	N	Mean	SD	Std. Error	95% Confidence Interval for Mean	
					Lower Bound	Upper Bound
(1)less than 1 year	31	21.0000	2.36643	0.42502	20.1320	21.8680
(2)1-2 years	41	18.8049	3.83549	0.59900	17.5942	20.0155
(3)more than 2 years	66	20.7879	2.66323	0..32782	20.1332	21.4426

(Table 6.4) Test of Differences in the Variable of Integrative Motivation

Variable	Sum of Squares	df	Mean Square	F	P
Between groups	122.154	2	61.077	6.773.	0.002
Within groups	1217.469	135	9.018		
Total	1339.623	137			

(Table 6.5) Trends of Responses in the Variable of Instrumental Motivation

Length of Residence	N	Mean	SD	Std. Error	95% Confidence Interval for Mean	
					Lower Bound	Upper Bound
1)less than 1 year	31	22.6129	2.71634	0.48787	21.6165	23.6093
(2)1-2 years	41	21.2927	3.14041	0.49045	20.3014	22.2839
(3)more than 2 years	66	22.5303	2.09189	0.25749	22.0161	23.0446

(Table 6.6) Test of Differences in the Variable of Instrumental Motivation

Variable	Sum of Squares	df	Mean Square	F	P
Between groups	46.189	2	23.094	3.463.	0.034
Within groups	900.282	135	6.669		
Total	946.471	137			

6.3.2 Results of Focus Group Interviews in the Variable of Motivation

The results of the quantitative data presented the two general orientations, while those of focus group interviews gave more detailed descriptions of the underlying meanings of instrumental and integrative motivation. Here and in all the following quotations concerning what was responded during interviews, the researcher highlighted the key words and phrases which illustrated the points she was making.

The results of focus group interviews showed that under the effects of intercultural learning the motivation to acquire English became quite different among the participants of three focus groups. It was found that participants learned English for different reasons. One was for practical concerns and the other was to integrate into the target culture. In other words, under the effects of intercultural learning, there came the differences in the two orientations of motivation which were similar to what Gardner's socio-educational model claimed (3.5.3). One was integrative motivation and the other instrumental motivation. The results of focus group interviews also show that the two orientations of motivation were often accompanied by two kinds of language learning which were discussed in Krashen's monitor model (3.5.1). One is subconscious learning and the other conscious learning.

Participants with integrative motivation intended to acquire the target language so that they can became part of another language group. For example, some participants studying abroad for more than two years in Group A responded that English learning was for the purposes of 'getting into the mainstream', 'interacting with people' or 'being treated more friendly or more understood by

native speakers', they tended to have integrative motivation.   The following

extracts provided an insight into their feelings of integrative motivation:

A7:English is important because I live in this society. I hope
I can **get into the mainstream** some day. (Appendix I: 302)

A6:It plays a role in how you **interact with others** and how
people treat you in this society. (Appendix I: 302)

A4: If we can speak better English, American **people may treat us** more
friendly. (Appendix I: 302)

A1:English is part of communication skills to make American
people **understand more about what we think**. (Appendix I: 302)

Although the participants in Group A tended to have integrative motivation,

some of them seemed also to have instrumental motivation. For example, they

considered English learning important to 'survival', 'career' or 'getting more

professional knowledge'. The following extracts showed that their motivation to

learn English was very instrumental:

A2: I need it to **get more professional knowledge**. (Appendix I: 301)

A8: English is important to my **career** in the future. (Appendix I: 302)

A10: It is also important to my **survival** in this society. (Appendix I: 302)

Different from those in Group A, it was found most participants studying

abroad for 1-2 years or less than one year in Group B and C considered English

as a tool of dealing with everything in the daily life such as 'shopping', 'studies',

contacting people', 'getting information' or 'survival in the society'. This

indicated that they had instrumental motivation. The following extracts showed

how instrumental motivation was perceived:

> B6: English is very important to my life such as **shopping**, banking,
> or seeing a doctor. (Appendix I: 311)

> B10: English is important because you can use it to do **studies** and
> **contacting people**. You have no choice. This is the only way for
> your life during studying abroad. (Appendix I: 310)

> C2: If I can speak English well, I can **contact people** all over the world
> and **get a lot of information** (Appendix I: 319)

> C1: English is an instrument for **survival in the U.S**. If I could not speak
> English well, I could not survive well in this society. (Appendix: I: 319)

Among those participants in Group B and C, however, it was found that some of

them still had integrative motivation. This was shown in the desire in 'making

friends with people' or 'communication with people'. As communication with

people considered as one of the components in motivation may involve both

integrative and instrumental motivation, this revealed that the two orientations of

motivation can easily be shown in communication and interaction with native

speakers:

> B3: English plays a role in my life when I **make friends with** people.
> (Appendix I: 311)

> B7: For example, I write e-mails a lot. I also have to **communicate with**
> people in English every day. (Appendix I: 311)

> B8: **I cannot communicate** with people **without English.** (Appendix I:
> 311).

> C7: I think English is important in my life such as **communication with**
> **people** (Appendix I: 319)

C9: I think I need English **to communicate with** people. (Appendix I: 319)

According to the results of focus group interviews, the level of awareness in acquiring or learning the target language can vary with the two orientations of motivation. For example, some participants with instrumental motivation tended to 'push themselves' to learn or practice English during studying abroad. The following description showed that instrumental motivation was at a higher level of awareness:

> B5: I sometimes **push myself to learn** English. If I am lazy or do not spend time on English , I may not learn English from my life at all (Appendix I: 313).

> B6: I think I really practice English in my everyday life. I usually **push myself to practice** it (Appendix: 312).

In contrast, it was found that participants with the orientation of integrative motivation tended to learn English naturally and subconsciously. For example, most of them feel little motivated to learn the target language since they considered it as 'part of the life' and picked it up 'naturally' or 'without consciousness'. The following comments indicated that the level of awareness in integrative motivation tended to be reduced year by year:

> A6: It may be **natural** for me to learn English. I might learn English **without consciousness** and **don't know I'm still learning** it. (Appendix I: 303)

> A8: In my mind, English is not a foreign language any more because I have to use it for speaking and writing e-mails to people.

English is **part of my life**. (Appendix I: 302)

C1: The longer one lives abroad, the more he can learn English
without consciousness. I believe I can learn English from life.
(Appendix I: 320)

While the results of focus group interviews showed that the level of

awareness in acquiring or learning the target language seemed to be more easily

identified from the two orientations of motivation, it was also found that the two

orientations of motivation could be traced through the length of residence and

language learning strategies. For example, it was found that quite a few

participants in Group A had integrative motivation. Those participants who had

studied abroad longer tended to have integrative motivation and also perform

more differently in their language learning strategies. Most of them acquired

English naturally from the activities of the daily life which much involved the

target culture such as 'learning from the media' or 'living with a host family or

American roommates'. The following extracts from the participants in Group A

showed that their language learning strategies were more related to the target

culture and native speakers.

A7: If you ask me how to learn English from everyday life, I will suggest
finding **a native speaker as a roommate** is the best way.
(Appendix I: 303)

A3: I often learn English from my **friends**. Whenever they say interesting
words, I ask them to spell them. Another way to learn English is to
watch TV and listen to the radio. (Appendix I: 303)

A5: Living with **a host family or an American roommate** is rally a good
way to improve English. (Appendix I: 303)

In addition, some participants who had integrative motivation in Group A

responded that the change in their thinking system helped them to acquire the

target langue more efficiently and effectively. The ways that they found the most

effective to acquire English was through 'thinking in English' or 'the help of

American friends'. The following extracts from the participants in Group A

described more different ways they acquired English during studying abroad:

> A9: English is also **part of my thinking system**. I watch TV shows and
> listen to the radio. I read different kinds of books, and try to **think
> in English**. (Appendix I: 304)
>
> A10: I learn a lot of English from **my American friends**. They **correct
> my errors**. I also learn **to think in English**. (Appendix I: 304)
>
> A2: If I want to learn more English from my life, I have to **talk to
> myself as possible as I can**. Another way is to ask **American
> friends** to correct my English. (Appendix I: 303)

Although most participants who had been studying abroad for a shorter period

of time in Group B and C seemed to simply have instrumental motivation, it was

found that under the effects of intercultural learning the orientation of integrative

motivation might also take place among some of them. More importantly, it was

found that such orientation was particularly shown in their language learning

strategies such as knowing more about 'American culture' or learning from the

media such as 'watching TV' or 'listening to the radio'. The following extracts

collected from the participants in Group B and C indicated that the context of

study abroad was considered as a good source of language learning and attracted

them to get more involved in it.

B8: If we **know more American culture**, I believe our English can be much improved. (Appendix I: 313)

B4: We can learn new vocabulary from shopping, **watching TV**, reading advertisement-----etc. If you are not shy and willing to ask people, you can even learn how to use words from them. (Appendix I: 312)

C6: I learn English from shopping, **watching TV**, reading the newspapers----, etc (Appendix I: 320)

C2: I feel relaxed to learn English every day. I try to **watch TV** and **listen to the radio**. (Appendix I: 320)

C10: I want to learn English from my everyday life. **I watch TV** every day. (Appendix I: 319).

Irrespective of the orientation of motivation, most participants in the three groups tended to recognize communication and interaction with people around them as a good way to acquire the target language. For example, they considered 'talking to people', 'discussion or communication with people' or 'conversations with native speakers' to be beneficial to English learning. The following extracts showed their opinions about the role of communication and interaction with native speakers in acquiring the target language:

A8: **Talk, talk and talk**. I try to **practice English** with native speakers and people from different countries. (Appendix I: 304)

A9: I like to **talk to people** and concentrate on what teachers talk in the class. (Appendix I: 304)

B9: Watching TV, **communication** with people and **discussion** with classmates and professors are the ways to learn English during studying abroad. (Appendix: 313)

B2: I learn a lot of English from **discussing with people**. (Appendix I: 312)

C7: I think I learn a lot from having **conversations** with native

159

speakers in everyday life. (Appendix I: 320)

C10: I try to **talk to American people** in the dormitory. I always try to participate in **ceremonies and festival parties** which are held by the dormitory. (Appendix I:320)

Interim Summary

In summary, the results of focus group interviews showed that participants with the orientation of integrative motivation tended to feel subconscious and natural to acquire the target language for integrating into the target culture or being treated nicely. However, those with instrumental motivation were found to feel consciously motivated to grasp every opportunity to acquire the target language for more practical concerns. In other words, the differences in the two orientations of motivation can be identified by the level of awareness and the reasons for English learning.

According to the results of focus group interviews, the participants studying abroad longer than two years in Group A tended to have integrative motivation but those who had been studying abroad for less than two years in Group B and C commonly showed instrumental motivation. However, it was also found that instrumental motivation could appear among those studying abroad longer in Group A and integrative motivation could also take place among those participants studying abroad for a short period of time. Under the circumstances, it was found that the length of residence seemed to be unable to predict the variable of motivation not only in what kind of motivation participants exactly had but also in how much motivation they could have. This corresponded with the results of the quantitative data in the present study.

In addition, the results of focus group interviews showed that the two orientations of motivation were related to language learning modes and in turn enabled some participants with integrative motivation to acquire English subconsciously and naturally through more different language learning strategies such as their own thinking systems. Irrespective of the orientation of motivation, however, it was found that most participants in three focus groups recognized communication and interaction with native speakers as a useful strategy to acquire the target language and culture. This implied that more frequent communication and interaction with native speakers might motivate participants in the study to achieve better in SLA.

6.3.3 <u>Results of Individual Interviews in the Variable of Motivation</u>

Consistent with the results of the focus group interviews, the data shown in individual interviews indicated that the two orientations of motivation also appeared among individually-interviewed participants. However, there were much clearer descriptions of how close the relationship between the two orientations of motivation was and how they were related to language learning strategies. Taking S1 who had been studying abroad for more than five years for example, she considered English as something for 'curriculum' or 'life'. As life involved both social and personal dimensions and curriculum was for practical concerns, her response demonstrated that she likely had both integrative motivation and instrumental motivation:

Regardless of curriculum or life, I need English to show what I know. I also need it for my life.

S1 revealed that her motivation was more and more conscious with the increased

length of residence. Since the level of awareness in instrumental motivation is

usually higher than the one in integrative motivation, S1 clearly demonstrated her

instrumental motivation. However, her response seemed to contradict the

responses from the participants of focus group interviews that students studying

abroad longer seemed to have more integrative motivation:

The longer I live here, the more important English is to me. I have
particularly noticed this within these two years.

Although S1 showed a lot of instrumental motivation, she still had integrative

motivation which was clearly shown in her language learning strategies. For

example, she related the ways to acquire English to 'communication'. As the

willingness to communicate (WTC) discussed in chapter four (4.2.1) was

considered to be one of the components in motivation by SLA researchers, S1

should be either integratively or instrumentally motivated to communicate with

people through the target language. She even revealed that in the process of SLA

her American friends played a role in error correction. Her response supported

one of hypotheses in Krahen's monitor mode (1978)l that SLA can be achieved

naturally through the help of people around. As S1 paid much attention to

grammatical errors, however, her response also contradicted the other hypothesis

in Krashen's monitor model (1978) that conscious knowledge such as grammar

limits natural input.

*Some of my American friends remind **me of grammatical errors or correct them**.
I think acquiring **English from communication** is a learning mode during
studying abroad.*

In addition, S1 responded that she acquired English mostly from what was called

a 'self-processing system' in her mind.   She made an example to describe how a

self-processing system helped her to acquire English during studying abroad.

This indicated that her learning through the internal processing mechanism was

beneficial to her in SLA and also enabled her to become more alert to

grammatical errors:

*I find the **self-processing system in my mind** always reminds me of not
making mistakes before I speak English. For example, **grammatical errors**
should be avoided as possible as I can.*

S1 also considered such an internal processing mechanism was an efficient way

to help her acquire English during studying abroad. Her response indicated that

in the context of study abroad she was affected in her thinking modes and the

change in thinking modes enabled her to acquire the target language from herself

the most. In fact, what is called a 'self-processing system' seemed to be similar

to the internal processing mechanism which is discussed in chapter three (3.3):

*Generally speaking, the **self-processing system** is very **helpful** to me for English
acquisition. I **acquire more from myself** rather than others.*

S1 further admitted that for the future to 'work in her home country' she was much motivated to learn English. No matter what kind of motivation she may have, her message implied that motivation originated from goals and may vary with the contexts and individual needs:

If I go back to my home country to work, I still need to demonstrate my English abilities to my friends.

While discussing the motivation to acquire English, S2 also recognized the importance of English to students studying abroad. He seemed, on the one hand, to have the orientation of integrative motivation when he considered English important to his 'life' which involved social and personal dimensions. On the other hand, the orientation of instrumental motivation was clearly shown when he related English to his 'future career' for practical concerns. Similar to S1, his message revealed that both integrative and instrumental motivation may take place in one person at one time. However, there appeared to be more integrative motivation in S2 when he viewed the role of English from the point of the adjustment to the target culture such as 'living better', 'adapting better' and 'understanding more about American culture':

English is important to my life and future career. English had helped me to live better in the new culture, to adapt better to the new environment, to understand more about American culture and to know more vocabulary.

The orientation of integrative motivation was particularly evident when S2 responded that English proficiency was essential to the integration into the target culture and explained more about the significance of vocabulary. In other words, he had a very subtle understanding of the significance on culturally specific meanings of words and related learning vocabulary to culture. His response supported the claim in Schumann's acculturation model (1978a) that the adjustment to the target language should be part of acculturation:

*I think **English proficiency determines** whether or not we can **integrate into this culture**. For example, a lot of **vocabulary** is related to **culture**.*

S2 further responded that language and culture were closely related to each other. His message implied that integrative motivation made him become more aware of the importance of culture learning to SLA:

*Similarly, **the more we understand American culture, the less language barriers** we have to **overcome**.*

With more integrative motivation and awareness of the target culture, the strategies that S2 adopted to acquire English were also found to be more related to the target culture. His response revealed that the context of study abroad in itself was a good source which provided a lot of input for language acquisition. This partly supported the claim in Krashen's monitor model (1978) that a language-rich environment provides comprehensive input:

I have lots of opportunities to learn English. For example, playing on the computer, singing songs, listening to the music, going to church, watching TV, seeing a movie, talking to friends-----etc..

In addition, S2 considered socializing with people as a kind of learning. This indicated that integrative motivation made him have more willingness to socialize with people during studying abroad.

While socialising with people, the dialogues we engage in is also a kind of learning.

S2 revealed that the way he acquired English was 'unconscious of learning from the interaction with people'. In other words, acquiring English was just part of his life rather than something that he intended to do. He also responded that the best way to acquire English was 'to think in English' and to be 'through his own thinking system'. Coincidently, this was similar to what was called a 'self-processing system' by S1:

However, I find I seem to be unconscious of learning English while interacting with people face to face. I find I learn the most whenever I face myself. I often think in English and acquire English through my own thinking system.

With regard to the role of English, both S3 and S4 who had been studying abroad for 1-2 years agreed that English was definitely important to their lives during studying abroad. However, it appeared that both S3 and S4 had more instrumental motivation but less integrative motivation. Taking S4 for example,

she firstly showed instrumental motivation when she considered English mainly

as a tool for 'living in the new environment' and 'expanding the knowledge of

the daily life':

*English is **a tool for living** in the new environment, so it is important to me.
It makes me **expand the knowledge** of the daily life. I often learn new
vocabulary from my life.*

Although the orientation of integrative motivation was not very distinct in S4, it

was still evident when she responded that 'more American culture' helped to

achieve 'more language proficiency':

The more you understand American culture, the more proficient *your English
becomes. You can also **learn** how native speakers express **their opinions
through understanding the culture.***

S4 considered culture as the key to finding out the real meaning that 'cannot be

totally understood'. Her response explained that culture learning helped her to

realize the real meanings of the shared language during studying abroad:

*Something that **cannot be totally understood** becomes clearer because you
understand the **thinking modes** and **lifestyles** of American people.*

Similar to S4, S3 firstly showed her strong instrumental motivation while

considering English as a tool which was essential to dealing with everything in

the daily life such as 'medical services' for practical concerns:

*We have to use English to understand a **lot of rules of the daily life** such as medical services, insurance, banking, trading, and so on.*

In fact, S3 also had integrative motivation when she considered English as 'part of life'. It was found that her integrative motivation may be also rooted in her desire 'to speak English well', 'to become more integrated into the new culture' and 'to be treated by native speakers nicely'. More importantly, her response revealed that English proficiency should be the key to determining whether or not one can be integrated into the target culture and how one is treated by native speakers. Such response was similar to S2's and supported the claim in Schumann's acculturation model (1978a) that the adjustment to the target language should be part of acculturation:

*I find English is **part of life** while I am studying abroad. If you speak English well, **American people** may **have better attitudes towards you** and give you better services. **The more proficient** your English is, **the more integrated** you feel into the new environment.*

With the orientation of integrative motivation rooted in her mind, S3 further explained how important culture was to SLA. For example, she considered culture as 'contexts' that can affect one's language acquisition. No matter how she was affected by the context of the target culture, S3 revealed that due to the limited knowledge of the target culture she still had a hard time in socializing with native speakers and understanding fully what they talked about.

*It seems to me that **culture is like 'context'**. The context can affect one's **language acquisition**. Without the knowledge of the culture, it is **not easy for me***

*to understand what native speakers **talk about** and to **involve myself in their** conversations.*

In addition, S3 revealed that her English skills in listening, speaking and reading were 'much improved' during studying abroad. Her response implied that the context of study abroad was indeed beneficial to SLA and supported the theories that contexts play a role in SLA discussed in chapter three (3.4) :

I make a lot of progress in English listening. English speaking and reading are also much improved, but English writing still stays at a certain level.

Regarding the role of English in the life of study abroad, both S5 and S6 studying abroad for less than one year admitted the fact that English was a very important tool in the daily life. For example, when S6 responded that he needed to know more vocabulary about 'something he tried to buy'. In other words, his first motive to learn English was for practical reasons such as shopping. This indicated that he had instrumental motivation:

*When I try to **buy something**, I often look up the words in the dictionary first and then go shopping. The reason I do so is that sometimes I don't know how to describe what I need.*

However, it was found that S6 also had integrative motivation. This was shown especially when he related the purpose of SLA to 'social relationships' with both native speakers and people from other countries. Such a message contradicted the results of focus group interviews that integrative motivation more likely took

place among participants studying abroad longer and implied that those studying

abroad for a short period of time could also have integrative motivation:

*I think English is important because it enables me to develop **social relationships** with both native speakers and people from other countries.*

S6 revealed that he had a hard time in understanding what people on TV talked

about and really meant. Even though he showed integrative motivation, it was

found that he still had cultural barriers. His response also contradicted those of

participants in the focus group interviews which tended to show that participants

with more integrative motivation had more knowledge of the target culture but

those with instrumental motivation could have very little knowledge of the target

culture. S6 made an example of how he felt about cultural barriers when he

responded that he did not know which TV programmes more suited him. This

indicated that he was very sensitive to cultural and language barriers:

*I do not understand what people on TV talk about and **what they really mean**. I don't know what kind of **TV programmes** more suits me either.*

In contrast to S6, S5 seemed simply to have instrumental motivation. She

considered English as a useful tool of 'making friends', 'finding the direction'

and 'asking for help':

*English is **a tool** of **making friends** with people. As I often get lost in the U. S., I also need English to **find the direction** where I am. I find I often need English to **ask for help**.*

With instrumental motivation, S5 kept practicing English through 'listening to what people talk about' on the bus. This indicated that instrumental motivation made her become very alert to acquiring the shared language:

I often practice my English through listening to what people talk about on the bus. I find American people are talkative and like to chat with each other on the bus. They attract me to listen to what they say.

S5 revealed that her English had been too poor to understand what native speakers talked about before. However, she compared her performance in English in the past to the progress she made after studying abroad and found that she made a lot of progress in English listening. She attributed the progress to 'the practice' in the daily life. Her response revealed that the context of study abroad enabled her to make a lot of progress in SLA which was unexpectedly achieved by daily practice. Such a message also indicated that her progress was definitely achieved by instrumental motivation for learning English during studying abroad:

My ability in English listening is usually poor. I could not understand what native speakers said before. I make a lot of progress and can understand their conversations right now. I find that via daily practice my English listening comprehension becomes better and better.

In addition, S5 considered English as a tool of 'making friends with people', No matter what kind of people she mentioned, this was an important message indicating how the orientation of integrative motivation was originated. In other words, despite of the limited length of residence, this kind of orientation seemed

to be subconsciously hidden in her desire in making friends with people. Although the orientation was not obvious, S5 still possessed English learning strategies with sensitivity towards American culture. For example, she responded that she only saw the movies on the 'video tapes' but did not watch TV because of having no ideas about 'which TV programme' was 'easier to understand'. Similar to S6, her response indicated that she was sensitive to cultural barriers:

*English is also **a tool** for **making friends** with people. In addition, I often **borrow video tapes** from the library.   I see films in order to learn English. I don't watch TV often because I don't know **which TV programme is easier for me** to understand.*

Interim Summary

Different from the results of focus group interviews, the results of individual interviews found that motivation did not remain in one orientation in one person at one time. It was found that all the participants in individual interviews had the tendency of mixed motivation which included integrative motivation and instrumental motivation. One participant studying abroad longer than five years like S2 had more integrative motivation and less instrumental motivation , while the other participant studying abroad for more than five years like S1 had more instrumental motivation but less integrative motivation. Another participant who had been studying abroad for less than one year like S6 can also have integrative motivation only with cultural sensitivity but without longer residence and more knowledge of the target culture.

172

In addition, the participant S1 even responded that her motivation can vary with the context where she was. This meant that the two orientations of motivation can vary with contexts. With longer length of residence, the participant S1 was different from the other participants in her having more instrumental motivation, being more alert to the change of the two orientations of motivation and having more different learning strategies. In fact, the reason why the variable of motivation was not stable also arose from the fact the two orientations of motivation were found to vary with individual needs. Participants such as S2 and S4 had integrative motivation for integrating into the target culture or being treated by native speakers nicely, whereas those like S1 and S5 had instrumental motivation due to the practical need for practicing English.

The two orientations of motivation were also found closely related to learning modes and strategies. For example, participants with more integrative motivation such as S2 and S3 tended to consider SLA as part of life in which they can pick the target language up subconsciously and naturally and also understand the importance of culture learning to SLA. However, those with more instrumental motivation like S1 and S5 felt consciously motivated to hold on every opportunity to acquire English. With different orientations of motivation and learning modes, participants studying longer than five years such as S1 and S2 tended to acquire the target language through their thinking systems and make better use of the resources in the life such as socialising with people around them. In contrast to participants studying abroad longer, those who had been studying abroad for less than one year like S5 and S 6 often associated their conscious learning with different activities in the daily life.

6.3.4 Discussions on the Variable of Motivation

An overview of the results concerning quantitative and qualitative research finds that both the results are consistent with each other and support two of the hypotheses related to the variable of motivation. For instance, both of them show that intercultural learning in the context of study abroad can affect students' motivation. They also show that the two orientations of motivation can be obviously demonstrated among the three groups of students. However, the other hypothesis that students' motivation can increase with the increased length of residence is not confirmed by either of the data types.

More importantly, both of the results show that the two orientations of motivation are correlated to each other. For example, when the qualitative data show that the two orientations of motivation could exist side by side or be interchangeable according to contexts and individual needs in one person and at one time, the quantitative data also show that the two orientations of integrative motivation are significantly correlated to each other. However, while the responses in the variable of motivation are found to be obviously different among three groups of students studying abroad in the quantitative research, the qualitative data show that most participants have similar responses in mixed motivation. This sheds light on the fact that there is an inconsistency in the results of quantitative and qualitative research and the inconsistency may raise the issue of whether the two orientations of motivation should be included in one dimension or apart from each other. Thus the researcher considers the issue similar to what has been discussed by SLA researchers (3.5.3) and essential to declaring the relationship between the two orientations of motivation.

An overview of the qualitative data related to the variable of motivation further finds that with the increased length of residence intercultural learning through study abroad can affect one's motivation in the orientation rather than the level of awareness. In other words, the longer students studying abroad experience intercultural learning, the more likely the changes in the orientation of motivation could be found. However, the two orientations may also vary with contexts and individual needs. For example, both of them may stay in one person at the same time. Integrative motivation is even not limited to the knowledge of the target culture. In other words, those who study abroad for a short period of time and have very little knowledge could also have the motive and desire to integrate into the target culture. As students studying abroad likely have both integrative and instrumental motivation, the researcher considers the instability of motivation as the reason why the variable of motivation cannot be predicted by the length of residence.

With different orientations of motivation, it is found that students have different learning modes and strategies in SLA. For those who had integrative motivation, it is found that they tend to think in English by adopting the internal processing mechanism in their minds subconsciously or to acquire the target language naturally from the activities which make them get involved in the target culture. In contrast, students with instrumental motivation feel consciously motivated to acquire English actively through reading, watching TV, listening to the radio or communication and interaction with people around them. As communication and interaction with native speakers is commonly recognized as a useful learning strategy by students with integrative or instrumental motivation, the researcher also considers the willingness in communication and interaction

with native speakers to be the best indictor to determine how much motivation

students studying abroad can have. When students' thinking systems and their

learning modes and strategies are found to be changed with the two orientations

of motivation and the length of residence, the researcher further considers them

as the effects of intercultural learning that should lead to SLA.

6.4 Results Related to the Variable of Attitudes

Hypotheses for the Variable of Attitudes

(1)Intercultural learning in the context of study abroad should affect the

> *attitudes of EFL students who study abroad.*

(2)The longer students studying abroad experience intercultural learning, the

> *more positive attitudes toward native speakers, the target culture and*

communication and interaction with native speakers they should hold.

6.4.1 Results of Quantitative Research in the Variable of Attitudes

Descriptive analysis through the computation of SPSS was applied to the

questions of the questionnaire categorized into the variable of attitudes in chapter

five (5.1.3) to determine how intercultural learning affected the attitudes among

three groups of subjects. According to the results of descriptive analysis, the

mean values showed that there was a trend that the subjects of three groups

responded differently in the variable of attitudes (Table 6.7). Those values

tended to rise to the highest with the length of residence less than one year but

dropped down to the lowest with the length of residence 1-2 years. They rose

again when the length of residence was more than 2 years. Such results revealed

that the variables of attitudes did not vary positively with the increased length of

residence. More coincidently, the tendency that the mean values did not

increase with the increased length looked similar to that shown in the variable of

motivation. In contrast to the results shown in the variable of motivation,

however, the analysis of one-way ANOVA (Table 6.8) showed that there was no

significant difference found in the variable of attitudes among the subjects of

three groups (F=2.112, p=0.125). Such results showed that the length of

residence was obviously not a factor in predicting the development of attitudes.

(Table 6.7)   Trends of Responses in the Variable of Attitudes

Variable (Length of Residence)	N	Mean	SD	Std. Error	95% Confidence Interval for Mean	
					Lower Bound	Upper Bound
((1)less than 1 year	31	41.9355	4.64712	0.83465	40.2309	43.6401
(2)1-2 years	41	39.2439	6.97058	1.08862	37.0437	41.4441
(3)more than 2 years	66	40.4848	4.80782	0.59180	39.3029	41.6668

(Table 6.8)   Test of Differences in the Variable of Attitudes

Variable	Sum of Squares	df	Mean Square	F	p
(Attitudes) Between groups	128.119	2	64.060	2.112	0.125
Within groups	4093.917	135	30.325		
Total	4222.036	137			

The correlation test was aimed at the questions of the questionnaire categorized

into the variables of motivation and attitudes in chapter five (5.1.3) to determine

whether or not attitudes were related to the variable of motivation (Table 6.9).

Its results did show that attitudes and motivation were significantly correlated

(r=0.638, p=0.0000). Such results seemed to support the claim in Gardner's

socio-educational that motivation leading to L2 achievements is based on

positive attitudes toward the target language group and learning situations (3.5.1).

In addition, the Cronbach's alpha coefficients (=0.845) confirmed the reliability

of questions categorized into the variable of attitudes in chapter five (5.1.3).

**(Table 6.9) Correlation Test in the Two Variables
of Attitudes and Motivation**

Variables	*r*	*P*
Motivation * Attitudes	0.638	0.000

6.4.2 Results of Focus Group Interviews in the Variable of Attitudes

Since the measure of the questionnaire in quantitative research was aimed at

general attitudes towards native speakers and English learning, the questions of

interviews conducted in qualitative research were designed to be broader to

explore in depth the attitudes toward native speakers, American culture and

communication and interaction with native speakers. This was completed

through thematic analysis of the qualitative data collected from focus group

interviews and individual interviews. The key words and phrases in the

following quotations concerning what was responded during the interviews were

highlighted to illustrate the points that the researcher made.

The data from focus group interviews revealed that participants held

different attitudes in different contexts and whether attitudes can become more

positive with the increased length of residence depended on the contexts. Taking

the attitudes towards the target culture for example, it was found that most

participants studying abroad for more than two years in Group A felt 'positive'

or 'learnable' about American culture and related their beliefs of American culture to 'open-mindedness', 'freedom', 'creativity', 'diversity', 'helpfulness' 'integration', 'tolerance' or 'problem-solving abilities'. The following extracts indicated that the participants in Group A indeed held more positive attitudes towards American culture:

> A5: I consider American culture **positive** to me because I **learn a lot** from it. (Appendix I: 300)

> A9: American culture is full of **freedom, open-mindedness** and **diversity**. I appreciate its strengths. (Appendix I: 300)

> A6: American culture is **united, tolerant** and **open-minded**. It is a country which accepts different kinds of people as its citizens and integrates different kinds of cultures into its own culture. (Appendix I: 298: 300)

> A1: But I think American culture is full of **creativity, love of God for helping** them with everything they need and **problem-solving abilities**. (Appendix I: 299)

In contrast, quite a few participants studying abroad for less than two years in Group B and C demonstrated less positive attitudes in their behaviour such as ''being not involved in ' American culture or felt 'hard to understand' the culture. They also tended to show the attitudes in their beliefs about American culture such as 'privacy', 'individualism', 'independence', confidence' or 'fast-food culture'. The following extracts showed that their attitudes toward American culture were less positive than those in Group A:

> B5: I **don't really get involved** in American culture. I guess **privacy** is part of American culture. (Appendix I: 309)

B7: It is **hard** for me to understand American culture. I think McDonald
represents a kind of American culture. **Fast food and junk food** are
part of American life. (Appendix I: 308)

B1: American culture can be seen from the activities and lifestyles
of American people. However, it is **not easy** to understand
American culture. (Appendix I: 308)

C3: I think **individualism** is a kind of American culture. For example,
young people don't like to obey their parents (Appendix I: 316)

C9: I find that people in this culture are **independent** and **confident** of
themselves. (Appendix: 317)

When asked about the attitudes toward the target culture, it was found that

participants in Group B and C tended to relate their feelings about native

speakers to those about American culture and consider the characteristics and

behaviour of native speakers shocking. For example, some of them considered

native speakers 'selfish', 'proud' or 'changeable' and were shocked by 'physical

contact', 'instrumentalism' and 'gender relationship' which was beyond their

expectations. The following extracts showed that they seemed to blend the

attitudes toward native speakers into those toward American culture:

B6: I think Americans are **sort of selfish**. They protect themselves
very much. They are also **proud** of themselves and like to show
something good about themselves. (Appendix I: 309)

B9: American people try everything they can do but **change their
minds any time** for **practical** reasons. (Appendix I: 309)

C5: I **feel shocked** when American people like to give me hugs. It
is **different from the way people do in my country**. (Appendix: 317)

C2: I don't have ideas about American culture. But I **feel shocked**
when I see **men respect women** in the U. S. (Appendix I: 317)

The attitudes toward native speakers were especially evident when participants shared their experiences of making friends with native speakers. Among the participants of the three focus groups, it was found that most of them held either neutral or negative attitudes toward native speakers in connection with personal relationships. Taking the participants studying abroad for more than two years in Group A and B for example, it was not apparently easy for them to make friends with native speakers due to the reasons such as 'ethnic backgrounds', 'cultural differences', 'no shared topics, 'no shared feelings' and 'language barriers'. However, it was still possible to maintain what the participants thought of as superficial relationships in which they were unable to go beyond a certain level of friendship and to become American 'close friends'. The following extracts indicated their general attitudes toward making friends with native speakers:

> A5: Besides, American people have different social groups according to their **ethnic backgrounds.** (Appendix I: 298)

> A1: I may have problems with making friends with them because of **topics** or **cultural differences.** (Appendix I: 298)

> A8: American people are usually friendly, but it is **not easy to make close friends** with them. (Appendix I: 299)

> A7: I can get along with American friends, but it seems **hard** for me to make Americans **as close friends** because of **different cultural backgrounds.** (Appendix I: 299)

> B10: It is easy for me to know native speakers and make friends with them. But it is **hard** to make the friendship deep **to the closer level.** (Appendix I: 308)

> B6: I don't think American people can become my good friends. They **cannot share my feelings** by using another language. (Appendix I: 307)

In contrast to the participants in Group A and B, those studying abroad for less than one year in Group C tended to consider making friends with native speakers full of 'too much pressure', no trust', 'being afraid' or 'language barriers'. The extracts from the participants in Group C indicated they held more negative attitudes toward making friends with native speakers and language was a main factor:

> C3: I always try to be friendly to American people, but I sometimes **cannot trust** them. (Appendix I: 316)

> C6: I have **much pressure** if I make friends with native speakers. The reason is that I **don't want to talk** to them. (Appendix I: 316)

> C7: But it is a problem for me to make friends with native speakers. They **speak very fast** and expect me to respond quickly. I am **afraid** of talking to them. (Appendix I: 316)

Different from the attitudes towards the target culture and native speakers, the attitudes towards communication and interaction with native speakers became more positive with the longer period of residence. For instance, the participants in Group A tended to show more positive attitudes toward communication and interaction with native speakers than those in Group B and Group C. Most participants in Group A responded that communication and interaction with native spears was 'enjoyable', easy', 'learnable', 'comfortable' or 'natural to get used to it'. The following extracts indicated that students studying longer were quite willing to communicate and interact with native speakers and considered it as a good way to acquire the target language:

A10: I **enjoy** communicating with native speakers because I **can learn a lot** from it. (Appendix I: 298)

A7: I feel it is **easy for me** to communicate and interact with native speakers because they speak standard English. I also **learn English** from communication with them. (Appendix I: 298)

A8: My **English** has been **improved a lot.** Now I feel **comfortable** with communicating with native speakers. (Appendix I: 298)

A6: I may not really understand what they try to convey sometimes. But I think **I get used to it.** (Appendix I: 297)

It was found that the participants in Group B tended to have less confidence in communication and interaction with native speakers than those in Group A. For example, quite a few participants considered communication and interaction 'full of 'cultural barriers', 'painful' or 'consciously inferior'. The following extracts showed that their attitudes towards communication and interaction with native speakers tended to be less positive and their problems were related to cultural barriers and psychological factors:

B3: In terms of communicating with people, I find there are **cultural barriers.** (Appendix I: 304)

B4: I think **culture** and **lifestyles** are the **main problems.** (Appendix I: 305)

B7: To communicate with native speakers is **painful** for me even though they are nice to me. (Appendix I: 305)

B8: I have a hard time in communicating with them because I am **consciously getting inferior** to them. (Appendix I: 306)

Compared to the participants in Group B, most of the participants in Group C had no confidence in communication and interaction with native peers. For example, they tended 'to feel scared' about communication and interaction with native speakers and 'to avoid it' because it was 'uneasy to understand'. Such messages indicated that their problems in communication and interaction with native speakers mostly arose from language and cultural barriers as well as psychological factors. This seemed similar to the responses of the participants in Group B. The following extract from the responses of the participants in Group C showed less positive attitudes toward communication and interaction with native speakers:

C7: But I still feel **scared** to talk to American people. I don't like to communicate with native speakers. (Appendix: 314)

C5: When American people are around me, I am **always quiet and try to avoid** meeting them. (Appendix: 314)

C10 I have **hard time** when I speak English to them because they speak so fast that I **cannot understand** what they say. (Appendix I: 315)

Interim Summary

The results of focus group interviews concerning the variable of attitudes found that there were different attitudes in different contexts. Most of the participants studying longer than two years in Group A held more positive attitudes toward native speakers and the target culture, while the participants studying abroad less than two years in Group B and C tended to show neutral or negative attitudes toward native speakers and the target culture. The results also showed that both the attitudes toward native speakers and the attitudes toward the

target culture did not become more positive with the increased length of residence due to cultural or language barriers. However, the attitudes toward communication and interaction with native speakers were found to become more positive with the increased length of residence. For instance, the participants studying abroad longer than two years in Group A tended to be more willing to communicate and interact with native speakers than those studying abroad for less than two years in Group B and C. The participants who had been studying abroad for 1-2 years in Group B were also found to hold more positive attitudes toward communication and interaction with native speakers than those studying abroad for less than one year in Group C. For those who were unable or unwilling to communicate and interaction with native speakers, it was found that their problems mostly arose from language problems, cultural differences and psychological bottlenecks.

6.4.3 Results of Individual Interviews in the Variable of Attitudes

When the variable of attitudes toward native speakers, the target culture and communication and interaction with native speakers were further explored through the data collected from individual interviews, it was found that there came more in-depth explanations to how one can be affected or changed in his or her attitudes and what outcomes originated from the change in attitudes.

<Attitudes toward the target culture>

With regards to the attitudes toward the target culture, both S1 and S2 had been studying abroad in the United States for quite a long time and had more ideas about American culture. It was found that they tended to hold more positive attitudes towards the target culture. For example, S1 demonstrated a

positive view of American culture when she related it to Christian culture and would like to know more about it:

*I find American culture **full of Christian culture**. I like to know more about American culture.*

S1 revealed that she was 'deeply affected' by the target culture. She further explained that she was quite affected by the target culture in her personality such as 'helpfulness' and 'optimism'. Such a response indicated that the change in personality can take place during studying abroad:

*I have been **deeply affected** by the culture and **become helpful to others** and **optimistic** about life during studying abroad.*

While discussing the attitudes toward American culture, S2 firstly related his positive attitudes toward native speakers to the ones towards the target culture. For example, he responded that American people were nice and friendly. More importantly, he showed a universalist concept and viewed the target culture as just a reflection of 'the nature of human beings' which consisted of good and bad elements and commonly existed in different cultures. No matter whether the target culture was good or bad, S2 often associated the target culture with his own culture and considered its negative aspect as the commonness of the human nature. His response revealed that it was empathy that made his attitudes toward the target culture become more and more positive. Such a message also implied

that empathy as part of intercultural competence discussed in chapter two (2.5)

can change one's attitudes toward the target culture:

*American people are nice and friendly, .But I find there are a lot of **common** **grounds between different cultures** or even in American fashions. I think that it is **the nature of human beings**.*

With the characteristic of diversity, American culture seemed more difficult for

S3 and S4 who had been studying in the United States for 1-2 years to

understand.   Thus both of them showed either positive or neutral attitudes

toward the target culture.   Taking S3 for example, she considered American

culture 'diverse' and 'multicultural'.   Her response explained why it was not easy

for her to understand the target culture:

*American culture which is made up of different cultures is **diverse and** **multicultural**. I find American people living in different states of the U. S. even have their different cultures, **so it is not easy for me to understand** American culture.*

However, S3 revealed that she was affected by the target culture   She also

responded that the target culture affected her in 'personality'. Similar to both S1

and S2, her response indicated that the target culture affected her in personality

such as 'open-mindedness' and 'tolerance':

*However, if you **ask me if I am affected by the culture**, I would say 'Yes'. I am affected in my personality. I have become **open-minded** so that I am able to **tolerate** others' habits and lifestyles and to adapt to the new environment.*

In contrast to S3, S4 seemed more open-minded and viewed the target culture more positively. For example, she responded that she liked to know different cultures. She particularly demonstrated her positive attitudes toward the target culture while pointing to what the characteristics of the target culture were like and how she appreciated them:

I like to know different cultures. For example, I appreciate the working efficiency of American culture. I also find it true that people in this culture like to express themselves bravely in class.

S4 also revealed that she was affected by the target culture. More importantly, she showed 'strong cultural identity' when she met native speakers who were interested in her culture. Such a message showed that cultural identity can be developed among students who had studied abroad for 1-2 years like S4:

I am quite affected by American culture in the way how to express myself. (pause) In addition, when native speakers seem to be interested in learning more about my culture, I find that cultural identity about my own culture becomes strong.

S4's cultural identity in turn made her become very aware of her own culture. However, she responded that cultural identity arose from the 'understanding of the other culture'. Her response implied that she experienced intercultural learning and developed cultural identity from understanding the other culture during studying abroad:

I tell myself I should share my culture with others. From the other culture, I often see the strengths of my own culture and would like to share my culture with others.

As both S5 and S6 had been studying in United States for less than one year, they did not have many ideas about American culture. When they were asked about American culture, both of them tended to consider it complicated and hard to understand. For instance, S5 simply revealed that she felt 'uncomfortable' with some aspects of the target culture:

*My impression of American people is O. K. But I feel **uncomfortable** with some aspects of the new culture.*

In addition, S5 also responded that the 'length of her residence' was the reason that made her unable to understand American culture. Her response implied that the length of residence was the key to determining how much she can understand the target culture:

*I think **the length of my residence** in the United States is too short for me to understand American culture.*

S5 responded that she got 'culture shock' whenever she tried to understand the target culture and saw the negative aspects of American culture. She clearly described how culture shock took place by explaining her feelings about 'homeless people' and 'step-by-step working efficiency' for example. In other words, she seemed not to feel comfortable with seeing homeless people on the street and inflexible procedures of administrative work in the American society . Her response implied that culture shock was possibly related to her attitudes

toward the target culture and could be considered as part of intercultural

learning:

*I experience **culture shock** when I think of American culture. For example,*
*I have met **homeless people** begging for my money. While walking on the street,*
I am shocked to find that they beg for money from pedestrians. They feel free
to chat with walkers without feeling any shame or paying attention to policemen.
*I am also not used to the **step-by-step working efficiency** of American culture.*

Although S6 had been studying abroad for less than one year, he seemed to

understand the characteristics of the target culture such as ' a country of

immigrants'. However, he responded that the culture was still 'too complicated'

to be understood. This implied that those with a short period of residence may

become very self-aware and able to analyse their reactions to the target culture:

*I think that U. S. A. is a **country of immigrants**. Its culture consists of black*
*culture and cultures from different countries. I consider American culture **too***
***complicated** to be fully understood.*

S6 might, on the one hand, recognize the importance of culture learning to

language learning. On the other hand, he might be motivated to learn English

because of understanding more about the target culture. For example, he

responded that his efforts on learning English possibly arose from positive

attitudes toward the target culture. This supported the claim in Gardner's socio-

educational model (1985) that motivation to learn English should be based on

positive attitudes toward the target language group or the target language

community:

I think knowing more about American culture makes us more interested in learning the target language. I find understanding American culture helps us to learn slangs and other expressions that American people often use.

<Attitudes toward Native Speakers>

With regard to the attitudes toward native speakers, both S1 and S2 who had been studying abroad for more than two years demonstrated positive attitudes towards native speakers and consistently responded that they enjoyed making friends with American people. For example, S2 considered American people 'friendly', 'nice', 'considerate' and 'patient'.

American people are friendly, nice and considerate. They usually respect ethnic groups. Although people from other countries do not speak English very well, American people are patient and give others compliments.

Although S2 held positive attitudes toward native speakers, he revealed that his attitudes toward native speakers were gradually transformed from the bad to the good step by step. His response indicated that the attitudes toward native speakers can be changed but it took time to make a change in the attitudes toward native speakers:

However, my impression about American people is gradually transformed from the bad to the good step by step.

S2 seemed, on the one hand, to explain that whether or not students' attitudes can be changed was determined by the attitudes of native speakers toward foreign students. On the other hand, he revealed that his 'open-mindedness' was important to the change in his attitudes towards native speakers. His response indicated that the change in attitudes cannot be achieved by one side but rather depends on what both foreign students and native speakers thought about each other:

*I didn't like American people first when I had just arrived here. Yet, I later found the better I treat American friends, the nicer they are to me. **The more open-minded I am with native speakers, the more I understand** their strengths.*

S2 revealed that he was deeply hurt by American people when he first came to the United States. However, he also responded that his attitudes toward American people gradually became more positive through mutual understandings between one and another. His response suggested that more mutual understandings between native speakers and foreign students lead to more positive attitudes toward native speakers:

*No matter what nationality people have, **mutual understandings** are helpful to interaction. Some American people deeply hurt me when I **had just arrived** here in the U. S. Thus my attitudes toward them have been **transformed step by step.***

S1 was as optimistic as S2 while talking about American people. She seemed to hold positive attitudes toward native speakers but still considered people from other countries closer to her. S1 considered the 'similar cultural backgrounds' essential to developing the friendship with people in the United States. She also

revealed that without the in-depth knowledge of the target culture she preferred having more friends who were from different countries. Her response implied that the attitudes toward native speakers were related to the knowledge of the target culture:

I enjoy making American friends who are Christians. However, I tend to make more friends from other countries. I find those friends and I have similar cultural backgrounds. We understand how each other feels.

While discussing the attitudes toward native speakers, S3 and S4 who had been studying abroad for 1-2 years had different opinions. For example, S3 showed negative attitudes toward native speakers in her behaviour while responding that her interaction with native speakers was only limited to the discussion of curriculum. This indicated that she had no interest in making friends with native speakers:

I usually discuss curriculum problems with American classmates. As American people live independently, I usually have no interaction with them in my daily life.

In addition, S3 responded that she preferred making friends with people from different countries. Under the limitation of the cultural differences, however, she still considered it difficult to share everything she knew with those friends from different countries. This implied that cultural barriers caused her to have less positive attitudes toward native speakers:

*Most of my friends here are **Koreans** and **Japanese**. We often go shopping or have chats together. However, owing to **cultural differences**, we still **cannot share everything** we know.*

Different from S3, S4 demonstrated positive attitudes toward native speakers and much confidence in making friends with them. For instance, she responded that she liked to make friends with American classmates by discussing the problems of assignments and sharing the experiences in life. Her message showed that S4 was extroverted and open-minded to native speakers:

*I **like to make friends with my American classmates** by **discussing** the problems of assignments and **sharing** the **experiences** in the daily life.*

Although S4 showed positive attitudes toward native speakers, she responded that she enjoyed learning different cultures and making friends with people from different countries as well. This meant that American culture was just one of the cultures that she was interested in:

*I also enjoy knowing different cultures, so I **don't simply make American friends.***

S4 responded that personality was the key factor which can determine whether or not one held positive attitudes toward native speakers. She even gave the researcher a tip of making friends with native speakers. Her response revealed that the attitudes towards native speakers could be affected by one's personality:

*Making friends with people depends on one's **personality**. **If you are not shy
and not afraid** of losing faces as well as being **open-minded** with American
people, **American** people are friendly and **willing to make friends with you**.*

With the limited length of residence, it was found that both S5 and S6 had few

opportunities to make friends with native speakers. Thus their attitudes toward

native speakers were not evident. When the attitudes toward making friends with

native speakers were discussed, it was found that whether their attitudes toward

native speakers were positive or negative was often based on the related

experiences. For instance, S5 responded that she had many opportunities to

make friends with people from different countries rather than native speakers:

*I have no preferences regarding what kind of friends I make. But I **have many
chances** to make friends **with people from different countries**.*

Although S5 only had experiences in making friends with people from other

countries, she seemed to have the desire to make friends with American people.

She even explained the ways to make friends with them. However, she revealed

that so far she had no experience in making friends with native speakers:

*People may think I am shy at first, but later **they find I am funny**. They **may like
to make friends with me** because I speak English slowly to help them understand
me. However. so far I have **no chance** to make friends **with native speakers**.*

In fact, S5 demonstrated the desire to make friends with native speakers and the

motive to integrate into the target culture. The orientation of integrative

motivation was shown particularly when she revealed that she would rather speak in English than use her native language to communicate with people from her home country:

*It is not easy for me to make friends with **people from my own country** because I **like to speak English** rather than my native language with **them**.*

Since S6 had only been studying in the United States for nine months, he had had the experience of making friends with native speakers once. However, it seemed to be a negative experience for him. He found it hard to make friends with native speakers due to no shared topics. His response indicated that finding shared topics was the key to making friends with native speakers:

*When I make American friends, I usually **cannot find a topic to talk** about with them.*

S6 seemed not to hold positive attitudes toward native speakers while sharing the experience of making friends with American people which caused his first culture shock in the United States. He revealed that all of the culture shock he experienced arose from the lack of the knowledge concerning the target culture such as the concept of 'frequent but short contacts with friends':

*I **was shocked** to find that American people **like to have frequent but short contacts** with their friends. In addition, I find they like to introduce their new friends to their old friends. It seems to me I have to know many friends at one time.*

S6 also responded that cultural barriers were related to language barriers and often made him unable to find shared topics to socialize with native speakers:

Knowing many American friends causes me a lot of problems because of **language barriers**. *Friends from different states of the U. S. gave me a* **hard** **time in finding shared topics** *of interest* **to involve myself in** *their activities. I felt that I* **didn't really get involved in** *their activities then.*

S6 revealed that he had ever held positive attitudes toward native speakers and had a strong desire to make friends with native speakers before. His response was similar to what was expressed by S5 and clearly showed that the orientation of integrative motivation had been rooted in his desire in making friends with native speakers at the first arrival in the United States.

I was **anxious to make friends** *with them when I had* **just arrived** *in the U. S. But I felt* **uncomfortable** *with their habits of making friends.*

<Attitudes toward Communication and Interaction with Native Speakers>

When asked about the attitudes toward communication and interaction with native speakers, it was found that both of the participants studying abroad longer than two years held quite positive attitudes towards it. For example, S1 revealed that she liked to communicate with both native speakers and people from other countries for two reasons. One was related to the desire in 'making friends' and the other the efforts on 'learning English'. This indicated that her positive

attitudes toward communication and interaction with native speakers were associated with the two orientations of motivation.

*I like to use English to communicate with native speakers and people from other countries for two reasons. One reason is that in this way I can **make friends** with them. The other is that it gives me **opportunities to learn English**.*

S1 considered communication and interaction with native speakers as a way to practice English. This indicated that the orientation of instrumental motivation to learn English was obviously reflected in S1's willingness to communicate and interact with native speakers. Her response supported the theories discussed in chapter four (4.2.1) that the willingness to communicate (WTC) should be included in one of the components in motivation:

*English as a foreign language to me is **something that calls for practice**. If I don't practice it, my English proficiency may just stay at a certain level and never move ahead.*

While enjoying communicating with native speakers and people from other cultures, S1 revealed that she knew how to find 'shared topics' to communicate and interact with native speakers. This explained that communication and interaction with native speakers involved how much knowledge she can share with native speakers. However, her response seemed to contradict what she had said about making friends with native speakers in one of the earlier sections in this chapter but implied that making friends with native speakers may involve

more deeply in the target culture than communication and interaction with native speakers:

*I usually **start with a discussion** of assignments when I communicate with my friends. If they are my Christian friends, I may discuss Christian beliefs with them. It seems **easy for me to find a topic** to talk about.*

In addition, S1 responded that more communication with native speakers helped her to get more involved in the target culture. In addition to instrumental motivation that was revealed in the previous message, this indicated that the orientation of integrative motivation was also shown in her positive attitudes toward communication and interaction with native speakers. This corresponded with the results of quantitative research that motivation and attitudes were closely linked to each other:

*The **more I communicate** with American people, the **more I find I can be involved in** this **environment**.*

With longer residence, S2 responded that he gained much more confidence in communication and interaction with native speakers and knew more about how to do it well. This implied that his attitudes toward communication and interaction with native speakers became more positive with the increased length of residence, although as we saw above, there was no statistical association of this kind:

Now I know how to communicate with native speakers because I have learned how to break through the bottleneck. Now I find communication is not as difficult as I thought many years ago.

While discussing the problems in communicating and interacting with native speakers, S2 related them to the 'topics' and 'cultural differences':

I find that the problems in communication and interaction with native speakers arise from the topics and cultural differences.

S2 further explained how important the selected topics of conversation were during communication and interaction with native speakers. As topics were considered to involve the knowledge of the target culture such as the ways native speakers often expressed, his response implied that whether one can communicate and interact with native speakers well depended on how much he or she understood the target culture and what kind of topics can be chosen:

If topics are different, you may easily express yourself wrongly or use wrong words which can make people misunderstand you. This was why I could not communicate or interact with native speakers when I had just arrived here in the U. S.

More importantly, S2 responded that 'empathy' was the best way to communicate and interact with native speakers. His response supported the theories that are discussed in chapter two (2.5) that empathy as part of intercultural competence was beneficial to intercultural communication:

The best way is that you have to think about how to communicate with people in your home country. You can find out how to communicate with American people via 'empathy'.

S3 and S4 studying abroad for 1-2 years demonstrated less positive attitudes towards communication and interaction with native speakers than S1 and S2 who had studied abroad for more than two years. Both of them responded that communication and interaction with native speakers indeed posed a great challenge to them and were related to the knowledge of the target culture and language proficiency. For example, S3 considered communication and interaction as 'the biggest problem' which consisted of 'culture' and 'language' barriers:

Communication is the biggest problem to me. I find communication involves language and culture.

Although S3 had problems in communication and interaction with native speakers, it was found that she still held positive attitudes toward it. For instance, she recognized the importance of communication and interaction with native speakers to the life of study abroad and responded that poor communication easily caused misunderstandings between one and another. Her response indicated that better communication and interaction with native speakers was beneficial to more understandings about native speakers and the target culture:

People from different countries have different values and beliefs, so they need to communicate with each other. If communication is poor, you may misunderstand

each other. I find I understand more about what American people think via communication.

While discussing the ways to communicate and interact with native speakers, S3 said that language proficiency was the key to determining whether or not one can communicate and interact with native speakers well:

In fact, if you speak and listen to English well, you can easily make people understand you.

Similar to S3, S4 also had less confidence in communication and interaction with native speakers. She revealed that she had difficulty in communicating and interacting with native speakers owing to her poor English. However, she further responded that language barriers arose from cultural barriers. Different from the response from S3, S4 considered the knowledge of the target culture more important than language proficiency in communication and interaction with native speakers. It seemed to S4 that with more knowledge of the target culture but less language proficiency students studying abroad can still communicate and interact with native speakers well:.

At first, I thought I could not communicate with people well because of my poor English. But later I find language barriers originate from the lack of the knowledge of American culture.

When S4 talked about the ways to communicate and interact with native speakers, she responded that English proficiency was not the main factor of making a

person enable to communicate and interact with native speakers very well. She even gave an example of her colleague to explain that the knowledge of the target culture was more important than language proficiency in communication and interaction with native speakers. This implied that whether communication and interaction with native speakers can work well depended on the knowledge of the target culture rather than language proficiency. Although S4's response seemed to contradict S3's, both of their responses shed light on the fact that language proficiency and the knowledge of the target culture played a role in determining whether or not one can communicate and interact with native speakers well:

Taking my school sister for example, even her fluent English does not enable her to communicate and interact with American people well.

With regard to the attitudes towards communication and interaction with native speakers, both S5 and S6 studying abroad for less than one year showed very little confidence in communication and interaction with native speakers and encountered similar problems such as cultural and language barriers. For example, although S6 had been studying abroad for nine months, he liked to communicate and interact with people from other countries but did not show positive attitudes toward communicating and interacting with native speakers:

I like to communicate with people from other countries because it is easy for me to communicate with people who have similar backgrounds and feelings to me.

S6 revealed that he got another culture shock from the experiences of communication and interaction with native speakers. For example, he was shocked by the American 'white lie'. He also responded that his culture shock was related to the lack of the knowledge concerning the target culture. Similar to his response in making friends with native speakers, such a message implied that culture shock was easily caused by cultural barriers:

*I think communicating with native speakers is related to the **language** and **culture** of the U. S. Whenever I communicate with American people, I feel they **like to give me a friendly 'lie'** because they don't want me to feel frustrated.*

In addition, S6 responded that both honesty and sincerity should play a role in communication and interaction with native speakers. This implied that the attitudes of both native speakers and foreign students were the key to determining students' attitudes toward communication and interaction with native speakers. Similar to S2's response, his response indicated that whether students' attitudes were positive or negative could be determined by those of native speakers:

*But I think communicating with people should be **honest from the bottom of one's heart**.*

Although S5 had been studying abroad for only three months, she demonstrated positive attitudes toward communication and interaction with native speakers and considered communication and interaction with native speakers useful to her life of study abroad. Her response indicated that her

positive attitudes toward communication and interaction with native speakers

might arise from her instrumental motivation for practical concerns:

*I enjoy communicating with American people. I also believe that
communication with people is useful to my life.*

S5 also responded that in response to native speakers' patience the ways to

communicate and interact with native speakers was 'to explain', 'to give

examples' and 'to ask questions'. She seemed to consider both her courage in

speaking English and the patience of native speakers as part of communication

skills:

*I am used to explaining and giving examples while communicating with native
speakers. When I communicate with native speakers, they often speak very fast.
But I ask them about what I don't understand. Also, when I don't speak well,
they become very patient with me and ask what I mean.*

Although S5 felt that she had adequate communication skills, she still revealed

that she had difficulty in finding shared topics for communication and

interaction with native speakers. No matter how brave she was or how friendly

native speakers were, such a message revealed that good communication and

interaction was still dependent on the meaningful content of the talk:

But I cannot find many topics I can share with them.

Interim Summary

An analysis of the results of individual interviews with respect to the variable of attitudes found that attitudes may vary not only with contexts but also with their influential factors in those contexts. In other words, one may hold different attitudes toward different contexts and face various situations that may affect his or her attitudes. Taking the attitudes toward American culture for example, they may be affected by the knowledge of the target culture and one's personality. Participants studying abroad longer had like S2 held more positive attitudes toward the target culture and also had very different views about culture due to more knowledge of the target culture and longer residence in the United States. Those who had been studying abroad for 1-2 years such as S4 showed more positive attitudes toward the target culture due to her personality of open-mindedness.

In fact, the attitudes towards native speakers might be related to the attitudes toward the target culture. For example, it was found that some participants who showed positive attitudes toward the target culture such as S2 and S4 also held positive attitudes toward native speakers because of more knowledge of the target culture. The participant S2 studying abroad longer than five years even responded that attitudes toward native speakers can be adjusted from the negative to the positive through mutual understandings between native speakers and foreign students and one's open-mindedness and empathy. With the characteristic of open-mindedness, the other participant S4 also considered personality traits such as open-mindedness as the key to making friends with native speakers.

The results of individual interviews also showed that the length of residence was not a stable factor that can predict one's attitudes toward native speakers. For example, irrespective of the length of residence, participants like S1 and S3 held less positive attitudes toward native speakers and considered making friends with native speakers a challenge due to language and cultural barriers. For those who had been studying abroad for a short period time such as S5 and S6, their attitudes toward native speakers were simply determined by their experiences in making friends with native speakers. No matter whether the experiences of making friends with native speakers were good or bad, participants such as S2, S5 and S6 responded that they had a strong motive to make friends with native speakers at the first arrival in the United States. However, Both S2 and S6 responded that they had had bad experiences about making friends with native speakers and thus got culture shock from the limited knowledge of the target culture at the first arrival in the United States. Both of them also responded that mutual understandings between native speakers and foreign students which can ensure mutual trust were essential to developing more positive attitudes toward native speakers. While expressing the attitudes toward native speakers, the participant S5 who had been studying abroad for a short period of time was very different from the other participants in not only holding very positive attitudes toward native speakers but also possessing the desire and motive to make friends with native speakers. Her case implied that there seemed to be a close relationship between motivation and attitudes toward native speakers.

In the discussion of the attitudes toward communication and interaction with native speakers, it was found that this kind of attitudes seemed to be more

related to one's motivation. For example, participants such as S1 and S5 responded that communication and interaction with native speakers was important to them for the purposes of practicing English, but those like S2 and S3 responded that they were willing to communicate and interact with native speakers in order to understand more about American culture and enhance mutual understandings between native speakers and them.

More importantly, it was found that the attitudes toward communication and interaction also became more positive with the increased length of residence. Participants studying longer than five years such as S1 and S2 held more positive attitudes toward communication and interaction with native speakers and knew more about how to do it than those who studied abroad for less than two years like S3, S4, S5 and S6. Although most participants such as S1, S2, S3, S4 and S5 recognized the importance of communication and interaction with native speakers to their lives, some of them like S3 and S4 also responded that communication and interaction with native speakers still posed a big challenge to them and the problems originated from lacking the knowledge of American culture and language proficiency. Some participants studying abroad for less than one year like S6 got culture shock from communication and interaction with native speakers due to cultural barriers and thus held negative attitudes toward communication and interaction with native speakers.

With regard to the ways to communicate and interact with native speakers, personality, language proficiency and the knowledge of the target culture were found to be the key to achieving intercultural communication. The participant S3 who had been studying abroad for 1-2 years considered language proficiency as the key factor of determining whether one can communicate and interact with

native speakers well and also affecting the attitudes toward communication and interaction with native speakers. However, participants such as S2 and S4 emphasized that the knowledge of the target culture was more important to communication and interaction with native speakers. The participant S2 was different from the other participants not only in his recognizing the importance of the target culture but also in his paying attention to the roles of shared topics and empathy in achieving communication and interaction with native speakers. In addition, the participant S5 who had been studying abroad for a shorter period of time was also different from the other participants in her recognizing the importance of shared topics to communication and interaction with native speakers and considering the bravery to ask and talk as part of communication sills.

For those with more positive attitudes toward the target culture and more understandings about the target culture, it was also found that they can be affected in different aspects. For instance, the participant S2 studying abroad longer had a different view about culture and obviously demonstrated intercultural competence which can be identified by his empathy and tolerance. The other participant S4 studying abroad for 1-2 years even developed strong cultural identity from understanding more about the target culture. Participants studying abroad for a shorter period of time such as S 5 and S6 easily got culture shock or cultural awareness from more understandings about the other culture.

6.4.4 Discussions on the Variable of Attitudes

The overall results shown in the variable of attitudes confirm that intercultural learning in the context of study abroad can affect the attitudes of students studying abroad. Contrary to what might be expected, the results of the present

study also show that students' attitudes do not become more positive with the increased length of residence. However, the differences in attitudes measured in quantitative research among three groups are not significant. The qualitative data offer some explanations as to why the length of residence fails to predict the attitudes of students studying abroad in four points. Firstly, attitudes can vary with contexts. For example, the attitudes toward native speakers and the target culture are often different from those toward communication and interaction with native speakers among students studying abroad. Students tend to hold either neutral or negative attitudes toward native speakers or the target culture with the increased length of residence due to cultural or language barriers, whereas their attitudes toward communication and interaction with native speakers become more positive with the increased length of residence owing to more recognition of its importance. When students have different attitudes in different contexts, the researcher considers it not easy to identify how positive different attitudes should be like respectively by one single factor such as the length of residence.

Secondly, attitudes are complex and unstable not only because they involve different contexts but also because students respond that they are easily affected by other factors including motivation, personality, language proficiency, the knowledge of the target culture and the attitudes of the hosts toward foreign students. Thus the researcher also considers those influential factors as the possible reasons why the attitudes of students studying abroad cannot be predicted by the length of residence.

Thirdly, with influential factors around, attitudes can be changed. Attitudes can be changed from the negative to be the positive, but it may take time to make a change in the attitudes of students studying abroad. In the process of the

change in attitudes, culture shock could take place. Cultural awareness, cultural identity or intercultural competence (i.e. open-mindedness, tolerance, otherness and empathy) could also be developed from understanding more about native speakers and the target culture. At this point, the researcher considers them as the effects of intercultural learning that can benefit students studying abroad.

6.5 Results Related to the Variable of Cross-Cultural Adaptation

Hypotheses for Cross-Cultural Adaptation:

(1) Intercultural learning in the context of study abroad should affect

cross-cultural adaptation of students who study abroad.

(2) The longer students studying abroad experience intercultural learning, the

stronger cross-cultural adaptation they should have.

(3) Under the effects of intercultural learning, the two kinds of cross-cultural

adaptation (i.e. social or psychological adaptation) claimed in Schumann's

acculturation model should be shown among students studying abroad.

6.5.1 Results of Quantitative Research in the Variable of Cross-Cultural Adaptation

When descriptive analysis through the computation of SPSS was focused on the questions categorized into the variable of cross-cultural adaptation in chapter five (5.1.3), the mean values showed that the responses in the variable of cross-cultural adaptation were different among three groups of subjects (Table 6.10). The value was the highest with the length of residence more than two years and became less with the length of residence 1-2 years. It was the lowest with the length of residence less than one year. This indicated that the variable of cross-cultural adaptation became stronger with the increased length of residence.

However, when the analysis of one-way ANOVA (Table 6.11) was further

adopted, it was found that there was no significant difference (F=1.736; p=0.180)

shown in the responses among the subjects of three groups. Such results

conveyed the message that under the effects of intercultural learning the

responses of subjects shown in the variable of cross-cultural adaptation did not

significantly become stronger with the increased length of residence and thus the

researcher cannot conclude that there was measurable effect of the length of

residence in the strength of cross-cultural adaptation.

(Table 6.10)   Trends of Reponses in the Variable
of Cross-cultural Adaptation

Variable (The length of residence)	N	Mean	SD	Std. Error	95% Confidence Interval for Mean	
					Lower Bound	Upper Bound
(1)less than 1 year	31	-17.1935	9.09366	1.63327	-20.5291	-13.8580
(2)1-2 years	41	-14.3659	7.74518	1.20959	-16.8105	-11.9212
(3)more than 2 years	66	-14.0455	7.61866	0.93779	-15.0184	-12.1726

(Table 6.11)   Test of Differences in the Variables
of Cross-Cultural Adaptation

Variable	Sum of Squares	df	Mean Square	F	p
(Adaptation) Between groups	222.690	2	111.295	1.736	0.180
Within groups	8653.215	135	64.098		
Total	8875.804	137			

As cross-cultural adaptation consisted of social and psychological adaptation according to Schumann's acculturation model, the two kinds of cross-cultural adaptation were further examined through the same procedures according to the questions categorized into the two kinds of cross-cultural adaptation in chapter five (5.1.3). It was found that the responses in the two kinds of cross-cultural adaptation were very different from each other. For instance, the results of descriptive analysis and one-way ANOVA (Table 12 & 13) found that the responses in social adaptation among the three groups of subjects significantly became stronger with the increased length of residence (F=3.980, p=0.021)). However, those in psychological adaptation (Table 14 & 15) did not follow the trend and also showed no significance (F=0.959, p=0.386). It was found that the responses shown in psychological adaptation fell down to the lowest with the length of residence less than one year and rose up to the highest with the length of residence 1-2 years. The responses stayed in the middle with the length of residence more than two years. This indicated that subjects studying abroad for 1-2 years had the least problems in psychological adaptation but those who had been studying abroad less than one year had the most problems. In contrast, subjects who had been studying abroad for more than two years were in-between. The results were surprising but statistically insignificant. While finding there were different trends in the two kinds of cross-cultural adaptation, the results also showed that the two kinds of cross-cultural adaptation were correlated to each other (r=0.615, p=0.000). Such results supported one point of the claim in Schumann's acculturation model (1978a) that social adaptation and psychological adaptation were linked to each other but did not confirm the other point of the claim that one kind can be identified by another. In addition, both

Cronbah's alpha coefficients in social adaptation (Cronbah's alpha

coefficients=0.0.570) and psychological adaptation (Cronbah's alpha

coefficients=0.743) through reliability analysis also ensured the reliability of the

questions categorized into the two kinds of adaptation in chapter five (5.1.3).

(Table 6.12)   Trends of Responses in the Variable of Social Adaptation

Variable (The length of residence)	N	Mean	SD	Std. Error	95% Confidence Interval for Mean	
					Lower Bound	Upper Bound
(1)less than 1 year	31	-2.9355	4.90534	0.88103	-4.7448	-1.1362
(2)1-2 years	41	-1.7317	3.89246	0.60790	-2.9603	-0.5031
(3)more than 2 years	66	-0.4394	3.96185	0.48767	-1.4133	-0.5346

(Table 6.13)   Test of Differences in the Variable of Social Adaptation

Variable	Sum of Squares	df	Mean Square	F	p
Between groups	138.468	2	69.234	3.980	0.021
Within groups	2348.177	135	17.394		
Total	2486.645	137			

(Table 6.14)   Trends of Responses in the Variable of Psychological Adaptation

Variable (The length of residence	N	Mean	SD	Std. Error	95% Confidence Interval for Mean	
					Lower Bound	Upper Bound
(1)less than 1 year	31	-18.2258	4.77989	0.85849	-19.9791	-16.4725
(2)1-2 years	41	-16.1707	4.53267	0.70788	-17.6014	-14.7400
(3)more than 2 years	66	-17.4697	4.16291	0.51242	-18.4931	-16.4463

(Table 6.15)   **Test of Differences in the Variable of Psychological Adaptation**

Variable	Sum of Squares	*df*	Mean Square	F	*P*
Between groups Within groups Total	80.460 2714.123 2794.583	2 135 137	15.113 15.751	0.959	0.386

In order to further explore the relationship among the variables of cross-cultural adaptation, attitudes and motivation, the correlation test (Figure 6.16) which had been also performed further showed that the variable of cross-cultural adaptation was significantly correlated to the variable of attitudes (r=0.308, p=0.0000). However, the variables of both cross-cultural adaptation and motivation were found not significantly correlated to each other (r=0.005, p=0.9524). This supported the claim in Schumann's acculturation model that attitudes as a social factor can play a role in determining how much a language learner acculturate. In addition, through reliability analysis the Cronbach's alpha coefficients (=0.789) proved its persuasive reliability of the questions categorized into the variable of cross-cultural adaptation in chapter five (5.1.3).

(Table 6.16)   **Test of Correlation in the Three Variables**

Variables	*r*	*p*
Attitudes * Adaptation	0.308	0.000
Adaptation * Motivation	0.005	0.952

6.5.2 Results of Focus Group Interviews in the Variable of Cross-Cultural Adaptation

When the results of quantitative research showed that the trend shown in the variable of cross-cultural adaptation among the subjects in the three groups insignificantly became stronger with the increased length of residence, the qualitative data gave an in-depth explanation to why there came such an unstable trend. In all the following quotations concerning what was responded during the interviews, the researcher also highlighted the key words and phrases to illustrate the points that she made. With regard to cross-cultural adaptation in general, it was found that cross-cultural adaptation seemed to become stronger with the increased length of residence. For example, participants studying abroad longer than two years in Group A tended to respond that they had positive feelings about cross-cultural adaptation. They tended to consider their cross-cultural adaptation 'fine', 'satisfied', 'confident', 'independent' or 'comfortable'. As their positive feelings about cross-cultural adaptation may partly involve psychological adaptation such as 'feeling satisfied and comfortable' or 'becoming more independent and confident' and partly be related to social adaptation such as 'no problems in adapting to the lifestyles of American people', the following extracts indicate that participants studying abroad longer than two years possibly had strong psychological and social adaptation:

> A3: I have **no problems** in **adapting to the lifestyles of American people** in the U.S. because the life in my home country is pretty the same as the life in the U. S. (Appendix I; 301)

> A5: I feel **fine** and **satisfied** with life of studying in the U. S. (Appendix I: 301)

A9: Now I become **more independent** and **confident**. I learn quite a few skills in the U.S. (Appendix I: 301)

A6: I feel **comfortable** with studying abroad. It is definitely a wonderful experience. (Appendix I: 301)

However, the situation may not be said of the participants studying abroad for less than two years in Group B and C. Taking the participants studying abroad for 1-2 years in Group B for example, most of them related their problems in cross-cultural adaptation to 'communication', 'cultural differences' or 'language barriers'. This implied that their problems in cross-cultural adaptation involved much in social adaptation. Among the participants studying abroad for 1-2 years in Group B, however, some of them also responded that they had problems in psychological adaptation such as 'lack of independence' or 'taking care of everything in the life'. The following extracts collected from the participants in Group B indicated that they commonly had the problems in cross-cultural adaptation but their problems were mostly related to social adaptation such as cultural differences, communication problems and language barriers:

B4: I think **language** is the most difficult. **Cultural differences** are also difficult. (Appendix I:310)

B9: I think most of us have **communication problems.**(Appendix I: 311)

B10: I think **language is the biggest problem.** The other problem is about **American culture** such as their lifestyles or food. (Appendix I: 310)

B2: My problem is **lack of independence.** I don't know how to take care of myself and everything in the life. (Appendix I: 310)

B5: **Cooking** is a big problem for me because I have never cooked in my country (Appendix I: 310)

In contrast, the participants studying abroad for less than one year in Group C tended to have problems in psychological adaptation such as 'homesickness', or 'loneliness'. However, some of them also responded that they had problems in social adaptation such as 'feeling shy to interact with native speakers', 'feeling difficult to express opinions' or 'lacking communication skills'. This meant that they indeed suffered from the problems in both psychological and social adaptation:

> C9: I think I often **feel homesick**. I miss my family very much. I also have problems to **express my opinions**. (Appendix I: 318)

> C5: I feel **lonely** because I live far away from my family. (Appendix I: 318)

> C2: I am **shy** and do **not know how to interact** with native speakers. (Appendix I: 318)

> C3: I think the **lack of communication skills** is my problems. (Appendix I: 318).

While discussing cross-cultural adaptation, most participants studying abroad more than two years in Group A responded that they benefited from cross-cultural adaptation in different aspects. Some of the benefits they mentioned were related to psychological adaptation such as 'becoming confident and independent' or 'learning to take care of themselves', while some benefits were connected to social adaptation such as 'learning American culture', 'knowing my own culture' or 'understanding cultural differences'. This implied that cross-cultural adaptation positively benefited students studying abroad:

> A8: I start to find how many differences there are in different countries. While being here in **different cultures**, I also

know my own culture, (Appendix I: 301)

> A4: Studying abroad is a good experience, especially when I get a lot from the **understanding of cultural differences**. (Appendix I: 301)

> A7: I become more **confident and independent** now. I learn **American culture** and make friends with people from different countries. (Appendix I: 301)

Interim Summary

The results of focus group interviews in the variable of cross-cultural adaptation showed that participants studying abroad longer seemed to have stronger general cross-cultural adaptation than those who had been studying for a short period of time. When the two kinds of cross-cultural adaptation were further discussed respectively, however, it was found that the participants studying abroad for less than one year in Group C tended to have more problems in psychological adaptation than those who had been studying abroad for more than one year in Group A and B. It was also found that the problems in psychological adaptation such as loneliness or homesickness seemed to vary with individual conditions among the participants studying abroad for less than two years in Group B and C. For example, some of them talked about problems in psychological adaptation, but quite a few participants responded they had problems in social adaptation such as language or cultural barriers. In other words, those participants in Group B and C may more or less have problems in social adaptation.

In the process of cross-cultural adaptation, it was also found that the participants with cross-cultural adaptation tended to benefit from both psychological adaptation such as 'becoming independent and confident' and

social adaptation such as 'learning more about the target culture', 'making

friends with people from different countries' or 'developing cultural awareness'.

6.5.3 Results of Individual Interviews in the Variable of Cross-Cultural Adaptation

The results of Individual interviews delved further into the relationship

between social adaptation and psychological adaptation and the ways how

participants can benefit from cross-cultural adaptation. While discussing cross-

cultural adaptation, both S1 and S2 studying abroad longer than two years

responded that they had cross-cultural adaptation. For example, S1 responded

that in the process of cross-cultural adaptation her experiences may not be always

positive but she did benefit from cross-cultural adaptation a lot. She related what

she learned from cross-cultural adaptation to 'being independent'. While 'being

independent' was considered as something that she had never learned in her

home country, it may widely involve the aspects in her personal and social life.

This implied that she might have both psychological and social adaptation.

Although her response was similar to those from some participants in Group A, it

seemed to explain more about what 'being independent' meant to students

studying abroad:.

*Although what I have **experienced** here has **not been always good**, I have*
learned a lot from the experience of stud abroad. Taking 'being independent'
*for example, I had **never known** how to be independent when I was in **my home***
country.

In the discussion of cross-cultural adaptation, S2 firstly revealed that he had

had quite a few coping problems such as language and cultural barriers when he

had just arrived in the United Sates. This indicated that as the result of linguistic

and cultural differences the process of his cross-cultural adaptation had involved

negative experiences:

*At that time I had been **badly hurt** by American people. This originates from*
language barriers and cultural difference.

However, S2 responded that he had adapted better to the life of study abroad

after living with a host family. This indicated that he had overcome the problems

in social adaptation and adjusted himself to the host environment very well via

having more interaction with native speakers. He also explained that in the

process of cross-cultural adaptation he experienced intercultural learning through

living with a host family and in turn understood more about the target culture and

native speakers. His response indicated the importance of understanding native

speakers and the target culture to cross-cultural adaptation. Such a message

implied that understanding more about native speakers and the target culture

should lead to better cross-cultural adaptation and supported the claim in

Schumann's acculturation (1978a) that the adjustment of L2 learners to the target

culture was part of acculturation:

*I **adapt better** to the life of study abroad after I moved to **live with a host family.***
*They were Americans. I lived with them and **find American culture interesting.***
*They were **friendly** and **open-minded.** They also quite **respect other cultures.***

S2 responded that cross-cultural adaptation arose from mutual understandings

between native speakers and foreign students. He also said that he had benefited

from mutual understandings not only in cross-cultural adaptation but also in the transformation in his attitudes toward native speakers. His response was similar to what he thought about the ways to make the attitudes toward native speakers become more positive in the earlier section of this chapter (6.4.3) and indicated that mutual understandings between native speakers and foreign students led to better cross-cultural adaptation and more positive attitudes toward native speakers and the target culture. Such a message also supported the results of quantitative research that cross-cultural adaptation was correlated to attitudes:

*My **impressions of American people** have been gradually **transformed** from the bad to the good since then. Now I dare to speak a lot of English and play jokes on native speakers. The **transformation took place after** my studying in the U. S. for **more than two years**.*

When asked about coping problems, both S3 and S4 who had been studying abroad for 1-2 years responded that their coping problems were related to language and cultural barriers. For example, S4, on the one hand, revealed that her problems in cross-cultural adaptation were mostly related to 'cultural differences'. This implied that she had not had social adaptation:

*The problems in **adaptation** mostly come from **cultural differences**.*

On the other hand, S4 responded that cultural barriers arose from language problems. For instance, she said that language proficiency was essential to cross-cultural adaptation. This suggested that language proficiency was more crucial than the knowledge of the target culture for students studying abroad in the

process of cross-cultural adaptation. However, her response seemed different

from her opinion that culture was more important than language in

communication and interaction with native speakers which was discussed in the

earlier section (6.4.3) of this chapter but indeed supported the claim in

Schumann's acculturation model (1978a) that the adjustment of the target

language can be part of acculturation for L2 learners:

*However, I find those problems are usually related to **the language of English**. For example, when I had just moved into the dormitory, I had to tell the manager what was lacking in the dormitory and what I still needed.*

Similar to S4, S3 also shared her problems in social adaptation. For example,

she responded that she had 'language' problems and felt 'difficult to get involved

in' the discussion of native speakers due to the lack of shared topics:

*· **Language** is the **first problem** that makes me feel hard to adapt to the new environment. I have to use English to discuss things with native speakers, but I **hardly** have any chance to **get involved in** their **discussions** because of their **topics**.*

Not only did S3 reveal that she had language problems, but she further related

her problems in social adaptation to 'socializing' and 'feeling isolated from

American classmates'. As socialising involved langue and culture, such a

message indicated that social adaptation consisted of the adjustment of the shared

language and the target culture and also supported the claim in Schumann's

acculturation model (1978a) that acculturation included the adjustment of L2

learners into both the target language and the target culture:

However, the biggest problem that stands in the way of adapting to the environment is socialising. I sometimes feel isolated from the new culture by my American classmates.

With regard to coping problems, both S5 and S6 who had been studying abroad for less than one year seemed less able to adapt to the host environment. For example, S5 simply revealed that 'homesickness' and 'loneliness' were the biggest problems that she had. This clearly showed that she was still in the stage of suffering from the problems in psychological adaptation. However, she further explained that the reason why she had those problems was that she was not familiar with the new environment and often missed her family and good friends in her home country. Her response implied that her problems in psychological adaptation were possibly linked to malfunctions in social adaptation:

Homesickness and loneliness are the biggest problems that I have right now. I feel homesick and lonely because I have come to a place that I am not familiar with. I often miss my family and those good friends who are studying in my home country.

She also responded that those problems in psychological adaptation were gradually solved through e-mails with friends and the help of her family. As her problems in loneliness and homesickness were overcome through the help of her family and friends which involved social dimensions, this meant that the solutions to the problems in psychological adaptation could be related to social adaptation. Such messages implied that psychological adaptation and social

adaptation were definitely connected to each other and also supported the results

of quantitative research that the two kinds of cross-cultural adaptation were

correlated to each other:

*I usually **write articles or chat with my friends via the computer** to adjust myself to the new environment when I feel emotional. **My parents** often call me in order to make sure if I am fine.*

Compared to S5, S6's problems were more related to social adaptation. For

example, he revealed that he had language problems which often made him

unable to express himself. Similar to S4's, his response implied that language

proficiency led to cross-cultural adaptation and also corresponded with the claim

in Schumann's acculturation model (1978a) that the adjustment of the target

language was part of acculturation for L2 learners:

*When I had just arrived in the U. S, my English was very poor. I had **language problems** which often made me be not **able to express myself**. Those problems caused **me much inconvenience** such as ordering meals. The problem still exists right now.*

While discussing the problems that he had encountered in the United States, S6

often compared his present life on the west coast to his previous life on the east

coast of the United States. He revealed that the lifestyles and transportation were

totally different between two coasts of the United States. As the problem related

to American lifestyles and transportation was also linked to his psychological

adaptation, his response showed that he had not been psychologically adaptable.

225

However, this also implied that he may benefit from cross-cultural adaptation in understanding more about American culture:

*I have come to the **west cast** from the **east coast** of the U. S. for a while. I find **transportation** is a problem. People here need a car to go everywhere they want to go. **The pace of lifestyles** on the west coast is slower than the one on the east coast. But this kind of pace **makes me feel more relaxed** in my life.*

Interim Summary

In summary, the results of individual interview in the variable of cross-cultural adaptation showed that the two kinds of cross-cultural adaptation can be closely connected to each other but different in their origins of problems, their solutions to problems and the length of their development. For instance, participants studying abroad longer than five years like S1 and S2 responded that they had cross-cultural adaptation which involved psychological and social dimensions. Some of the participants such as S1, S2, S3, S4, and S6 seemed not to mention the problems in psychological adaptation but talked more about those in social adaptation. Other participants who had been studying abroad for 1-2 years and less than one year such as S3, S4 and S6 responded that their problems in cross-cultural adaptation were mostly related to social adaptation such as language and cultural barriers.

In addition, language proficiency, the knowledge of the target culture and mutual understandings between the host and foreign students were considered as the key to solving the problems in cross-cultural adaptation. Fore example, participants such as S4 and S6 recognized the importance of language proficiency to cross-cultural adaptation. However, the participant S3 who had

been studying abroad for 1-2 years was different from the other participants in her responding that both language proficiency and the knowledge of the target culture helped to communicate and interact with native speakers and was also important to L2 learners in the process of cross-cultural adaptation. The participant S5 studying abroad for less than one year was also different from the other participants in her relating the solutions and problems in psychological adaptation to social adaptation, and her case confirmed the results of quantitative research that psychological adaptation and social adaptation were closely linked to each other. In addition, the participant S2 studying abroad for more than two years was particularly different from the other participants not only in his recognizing the importance of the knowledge of the target culture to cross-cultural adaptation but also in his considering mutual understandings between native speakers and foreign students through communication and interaction beneficial to developing stronger cross-cultural adaptation and more positive attitudes toward native speakers and the target culture. His case supported the results of quantitative research that cross-cultural adaptation and attitudes were correlated to each other.

In terms of how cross-cultural adaptation can benefit students studying abroad, participants like S2 and S4 responded that they benefited from cross-cultural adaptation in understanding more about the target culture and native speakers. The participant S6 who had been studying abroad for less than one year benefited from cross-cultural adaptation in developing cultural awareness. With more length of residence, the participant S1 studying abroad longer was very different from the other participants in explaining her view of what 'being independent' meant to students studying abroad in the process of cross-cultural adaptation.

Her case implied that becoming independent should include the skills to solve the problems in psychological adaptation and social adaptation.

6.5.4 Discussions on the Variable of Cross-cultural Adaptation

An overview of the results concerning quantitative and qualitative research finds that the hypotheses for the variable of cross-cultural adaptation are supported in two points. Firstly, both of them show that intercultural learning can affect students' cross-cultural adaptation in the context of study abroad. Secondly, under the effects of intercultural learning, they show that there exist two kinds of cross-cultural adaptation in the variable of cross-cultural adaptation. However, the other hypothesis that one's cross-cultural adaptation can become stronger with the increased length of residence is not fully supported by both of the results.

The results of quantitative research show that the trend of becoming stronger with the increased length of residence shown in the variable of cross-cultural adaptation seems insignificant and only social adaptation can significantly become stronger with the increased length of residence, while the qualitative data show that there exist both social adaptation and psychological adaptation among students studying abroad but only psychological adaptation can become stronger with their increased length of residence. On this point, it is obvious that these two results do not to correspond with each other. The inconsistency in the two results raises the issue of whether social adaptation and psychological adaptation should be included into one dimension or apart from each other. The researcher thus considers the variable of cross-cultural adaptation complex and relates the complexity of cross-cultural adaptation to the

reason why the variable of cross-cultural adaptation cannot be predicted by the length of residence.

Although both of the results show that the two kinds of cross-cultural adaptations are connected to each other, the qualitative data further show that they are very different in three aspects: (1) the length of their development; (2) the origins of their problems and (3) the solutions to the problems. For example, the problems in psychological adaptation originate from personal emotion or stress, but those in social adaptation arose from cultural or language barriers. The problems in psychological adaptation can be controlled and solved by oneself or through the help of friends and families that may also involve social dimensions. However, those in social adaptation are difficult to be solved but could be overcome through possessing better language proficiency and more knowledge of the target culture. Especially when the attitudes are also found to be linked to cross-cultural adaptation in both of results, social adaptation should not be developed easily. In fact, the development of social adaptation may take longer time than the one of psychological adaptation since it involves language proficiency and the knowledge of the target culture. As there are different characteristics in the two kinds of cross-cultural adaptation, the researcher considers the two kinds cross-cultural adaptation connected to each other but apart from one another. In other words, the two kinds of cross-cultural adaptation should not be included in one dimension to be identified in the context of study abroad.

Irrespective of the category of cross-cultural adaptation, the results of qualitative research have found that how well students communicate and interact with native speakers often plays a key role in determining whether or

not they can adjust themselves to the host environment successfully. To this point, the researcher also considers the level of the willingness to communicate and interact with native speakers as a good predictor of indicating how well students studying abroad socially and psychologically adapt to the host environment. While cross-cultural adaptation is found correlated to attitudes which are also closely connected to motivation in both the quantitative and qualitative research of the present study, the researcher further considers the interrelationship of the three variables of motivation, attitudes and cross-cultural adaptation essential to explaining the relationship between intercultural learning and SLA.

Summary

Among the three variables of motivation, attitudes and cross-cultural adaptation, motivation involves two orientations. The two orientations of integrative and instrumental motivation can be clearly felt by students studying abroad themselves in their levels of awareness, but one orientation often blends with another according to individual needs and contexts. Under the effects of intercultural learning, what kind of orientation and how much motivation students studying abroad have might become complex and difficult to be predicted by one single indicator such as the length of residence. It is thus clear that the hypotheses concerning the variable of motivation have not been confirmed fully by the results of the present study.

Like the variable of motivation, one's attitudes are also unstable and uneasy to be predicted by one single factor such as the length of residence. Its complexity arises from two reasons. One is that they could vary with contexts. Students may hold positive attitudes in one context but negative attitudes in another. The other reason is that attitudes are affected or changed by other factors such as personality, language proficiency and the knowledge of the target culture. More importantly, among the factors that can affect attitudes, motivation is the most crucial factor that can determine whether attitudes are positive or negative among students studying abroad. Although the hypotheses related to the variable of attitudes seem not to be confirmed, the results indeed give more in-depth descriptions of how attitudes are changed and affected under the effects of intercultural learning in the context of study abroad.

In the process of cross-cultural adaptation, there exist two kinds of cross-cultural adaptation. The two kinds of cross-cultural adaptation are linked to each other but different in the origins of problems, the solutions to problems and the length of their development. Psychological adaptation arises from stress and emotion which may easily happen in a transition period of time and can be potentially controlled and solved in a short time. However, social adaptation originates from language and cultural barriers, and the solutions to those problems take a longer duration of time and depend on one's language proficiency, the knowledge of the target culture and mutual understandings between native speakers and foreign students. Under the circumstances, it is difficult to predict how well students studying abroad adapt to the host environment by one single indicator such as the length of residence. Although the results shown in the variable of cross-cultural adaptation partly confirm the hypotheses concerning this variable, the reasons why cross-cultural adaptation does not become stronger with the increased length of residence and what the differences between the two types of cross-cultural adaptation are clearly described by the results.

While attitudes are found to be linked to cross-cultural adaptation and motivation and attitudes are also closely correlated to each other, this chapter, on the one hand, sheds light on the interrelationship among the three variables of motivation, attitudes and cross-cultural adaptation in the context of study abroad. On the other hand, the chapter also indicates that with the increased length of residence some unexpected outcomes can be further caused by the changes in motivation, attitudes and cross-cultural adaptation which can definitely reflect the effect of intercultural learning. Among those outcomes,

empathy, tolerance and open-mindedness which can be viewed as part of intercultural competence arise from the changes in attitudes and cross-cultural adaptation. Cultural awareness or identity can occur due to the changes in attitudes and cross-cultural adaptation, while one's internal mechanism system can also be developed from the changes in motivation among those who study abroad.

Chapter Seven

Conclusions and Implications

Following the descriptions of purposes and research questions in chapter one,
the introductions to the related theories in chapter two, chapter three and chapter
four, the explanation of methodology in chapter five as well as the analysis and
presentation of the quantitative and qualitative data in chapter six, this chapter is
to draw conclusions and give implications for both the three theories which are
adopted as the theoretical framework of the present study and the practice to
which attention may be paid in SLA research and second/foreign language
education. In addition, suggestions for future studies are included in the chapter.
Thus this chapter consists of three sections as follows:

(1)Conclusions of the present study

(2) Implications for theories and practice

(3)Suggestions for future studies

7.1 Conclusions of the Present Study

Although the length of residence is hypothesized as the operational measure
to predict the effects of intercultural learning on SLA reflected in the three
variables of motivation, attitudes and cross-cultural adaptation among students
studying abroad, an overview of the results has found that the length of residence
may reflect part of the situations in the three variables but cannot predict exactly
whether students' motivation, attitudes and cross-cultural adaptation can become
increased or more positive with the increased length of residence. The reasons
why such a factor fails to do so are found mostly related to the complexity and
instability of the three variables.

7.1.1 Conclusions concerning the Variable of Motivation

According to the findings, motivation is complex and unstable in that it contains two orientations. It is obvious from the present study that under the effects of intercultural learning both integrative motivation and instrumental motivation are shown among students studying abroad. The two orientations of motivation are found to be different from each other in students' purposes of English learning and the levels of their awareness in English learning. For example, students with integrative motivation are usually less aware of their learning, and their purposes of English learning are to integrate into the target culture, to be treated nicely by native speakers or to understand the target culture. However, those with instrumental motivation feel consciously motivated to grasp every opportunity as possible as they can to practice and learn English for practical concerns such as their studies. The results of the present study also show that the two orientations of motivation among students studying abroad can vary with contexts. When a person is in different contexts, it is possible that one orientation can be changed to be another. In addition, the two orientations of motivation may appear in one person concurrently according to individual needs. Thus the instability and changeability in the two orientations of motivation seem to explain why the length of residence cannot predict the real situation shown in the variable of motivation.

In fact, there exists an inconsistency concerning the variable of motivation between qualitative research and quantitative research carried out in the present study. For instance, the quantitative data find that the responses collected from the questionnaires of the present study can be significantly different among the three groups of subjects, while the qualitative data show that most participants

attending the interviews have a tendency of mixed motivation. This may also explain why the variable of motivation cannot increase with the increased length of residence. Although the results of quantitative and qualitative research consistently show that the two orientations of motivation are closely linked to each other, the inconsistency shown in the results of quantitative and qualitative data has raised an issue of whether integrative motivation and instrumental motivation should be combined in one dimension or kept apart from each other. To this point, the analysis of the qualitative data further indicates that both integrative motivation and instrumental motivation have different functions and are equally useful to students studying abroad. Thus the researcher concludes that the two orientations of motivation might not be clear-cut conceptually but rather included in one dimension of motivation which contains two kinds of motives to develop different functions in SLA. She echoes the perspectives of other researchers discussed in chapter three and chapter four that due to globalisation the two orientations of motivation should be considered as one concept and concludes that there might be only one kind of motivation among students studying abroad which consists of integrative and instrumental motives and desires to acquire or learn the target language.

With regard to the functions of the two orientations of motivation, it is found that with the two orientations of motivation students usually employ different learning modes and strategies to acquire the target language. According to the findings, the distinction between subconscious learning and conscious learning knowledge claimed in Krashen's (1978) monitor model can be considered as two kinds of learning modes (i.e. subconscious learning mode and conscious learning mode) originating from the two orientations of motivation in

the context of study abroad. Students with more integrative motivation tend to make use of the subconscious learning mode to acquire the target language subconsciously through their own thinking systems or to pick up the language naturally via socializing or interacting with native speakers, while those who are more instrumentally motivated are very aware of their learning and feel consciously motivated to grasp every chance they have in their daily life to practice or learn a second or foreign language. As the two learning modes are also found to affect students' language learning strategies, the researcher concludes that the changes in their learning modes and strategies arise from the changes in motivation and should be considered as the effects of intercultural learning that enables students studying abroad to achieve SLA more efficiently and effectively.

Irrespective of the orientation of motivation, the results of the present study further shows that communication and interaction with native speakers are commonly recognized as a good strategy to understand the target culture and to acquire the target language among students studying abroad. Under the circumstances, students may more or less have the willingness to communicate and interact with native speakers for different concerns. Thus the researcher also concludes that under the effects of intercultural learning one's willingness to communicate and interact with native speakers can be considered as part of motivation that determines how well he or she can achieve SLA in the context of study abroad.

7.1.2 Conclusions concerning the Variable of Attitudes

Unlike the variables of motivation and cross-cultural adaptation, there is no subcategory in attitudes and thus the variable of attitudes might be less complex

and more easily predicted by the length of residence. However, the situation is just the opposite. According to the findings, attitudes are also complex and unstable owing to their contexts and influential factors. For instance, among the three attitudes toward native speakers, the target culture and communication and interaction with native speakers, neither the attitudes toward native speakers nor the attitudes toward the target culture necessarily become more positive with the increased length of residence. Whether both of them can become more positive depends on personality, language proficiency, the knowledge of the target culture and the attitudes of native speakers toward foreign students. Different from the two attitudes, however, the attitudes toward communication and interaction with native speakers are found to become more positive with the increased length of residence. Under the circumstances, the researcher concludes that the role of contexts in attitudes is likely to be the main reason why the length of residence cannot predict the attitudes of students studying abroad. In response to the finding that the attitudes toward communication and interaction with native speakers can become more positive with the increased length of residence, the researcher thus concludes that different kinds of attitudes should be noted and that the willingness to communicate and interact with native speakers might interact with the length of residence to predict how positive the attitudes of students studying abroad are.

While showing that attitudes can vary with different contexts, the results of the present study also find that it may take time to make a change in students' attitudes and that their attitudes can be affected or changed by other factors such as motivation, personality, language proficiency, the knowledge of the target culture and the attitudes of native speakers toward foreign students. For example,

students who are more open-minded to the target culture hold more positive attitudes toward the culture and native speakers, and those who are more proficient in English or more knowledgeable about American culture also tend to show more positive attitudes toward the target culture, native speakers and communication and interaction with native speakers. In addition, whether students' attitudes toward native speakers, the target culture and communication and interaction with native speakers can be positive or negative is found to be determined in part by the attitudes of native speakers toward foreign students. Thus the researcher also concludes that those factors that can affect students' attitudes should be the reasons why the length of residence cannot predict the variable of attitudes. She suggests that those factors that can affect attitudes need to be taken into consideration in order to better predict the relationship between one's attitudes and SLA.

According to the findings, a change in attitudes can be achieved through more understandings about the target culture and native speakers and in turn make students studying abroad benefit from it. In the process of the change in attitudes, culture shock as well as cultural awareness and identity are found to take place among students who understand more about the target culture. More importantly, intercultural competence identified by empathy, tolerance, open-mindedness can also be developed from the change in attitudes among some students. As a result, the researcher further concludes that those unexpected outcomes such as culture shock, cultural awareness, cultural identity, intercultural competence and intercultural communicate competence accompanied by the change in attitudes should be considered as the effects of intercultural learning which are beneficial to SLA.

7.1.3 Conclusions concerning the Variable of Cross-Cultural Adaptation

According to the findings, the reason why cross-cultural adaptation becomes complex and unstable in the context of study abroad mainly arises from the fact that it consists of the two kinds of cross-cultural adaptation. In fact, the two kinds of cross-cultural adaptation are found to be the reason why the length of residence cannot function exactly in predicting the variable of cross-cultural adaptation. The results of the present study show that cross-cultural adaptation among students studying abroad commonly involves both social adaptation and psychological adaptation. Both social adaptation and psychological adaptation are found to be different from each other in the origins of problems, the solutions to problems and the length of development. For instance, the problems in psychological adaptation originate from personal factors such as stress or emotion, while those in social adaptation are related to language and cultural barriers. Those problems in psychological adaptation can be controlled and solved by students themselves through the help of friends and families in a short time, whereas whether social adaptation can be achieved takes time and depends on language proficiency, the knowledge of the target culture and the attitudes of the hosts toward foreign students. The results of the present study, on the one hand, show that the two kinds of cross-cultural adaptation are different. On the other hand, they are also found to be closely connected to each other. For example, students who have not succeeded in psychological adaptation may also not achieve social adaptation and thus need the help from their social networks such as friends. In response to such findings, the researcher concludes that with different characteristics the two kinds of cross-cultural adaptation can still affect each other but should not be viewed together as one dimension of cross-cultural

adaptation among students studying abroad. Once the two kinds of cross-cultural adaptation are studied apart from each other, the researcher emphasizes that it should be much easier to identify whether and how students studying abroad adapt to the host environment.

No matter what kinds of problems students studying abroad might have, the results of the present study also find that more communication and interaction with native speakers can enhance more mutual understandings between native speakers and foreign students and in turn enable students studying abroad to achieve stronger cross-cultural adaptation. As communication and interaction with native speakers can be essential to cross-cultural adaptation, the researcher concludes that the willingness to communicate and interact with native speakers might play a role in predicting how well students studying abroad adapt to the host environment.

In addition, the results of the present study have found that in the process of cross-cultural adaptation students studying abroad have benefited from the improvement of cross-cultural adaptation in holding more positive attitudes toward native speakers and the target culture and in developing cultural sensitivity and awareness as well as intercultural competence. In other words, those who have stronger cross-cultural adaptation tend to hold more positive attitudes toward native speakers and the target culture and in turn are more likely to develop intercultural competence or cultural awareness. Thus the researcher also concludes that those positive outcomes arising from the change in cross-cultural adaptation are definitely the effects of intercultural learning that can help students studying abroad to achieve SLA.

7.1.4 Intercultural Learning-Effect Model

According to the findings, frequent communication and interaction with

native speakers is considered as both a good strategy to acquire a second or

foreign language (6.3.2) and an appropriate channel to help students understand

the target culture and adapt well to the new environment (6.5.3). While finding

that the length of residence is not helpful to predicting the real situations shown

in the three variables of motivation, attitudes and cross-cultural adaptation, the

researcher thus concludes that the three variables of motivation, attitudes and

cross-cultural adaptation can be more easily identified by the wiliness of

communication and interaction with native speakers and thus suggests that the

frequency with which students studying abroad communicate and interact with

native speakers as the factor that should replace the role of the length of

residence in predicting the interrelationship among the three variables (See Fig.

7.1).

(Fig 7.1) The Predictor of the Interrelationship among the Three Variables
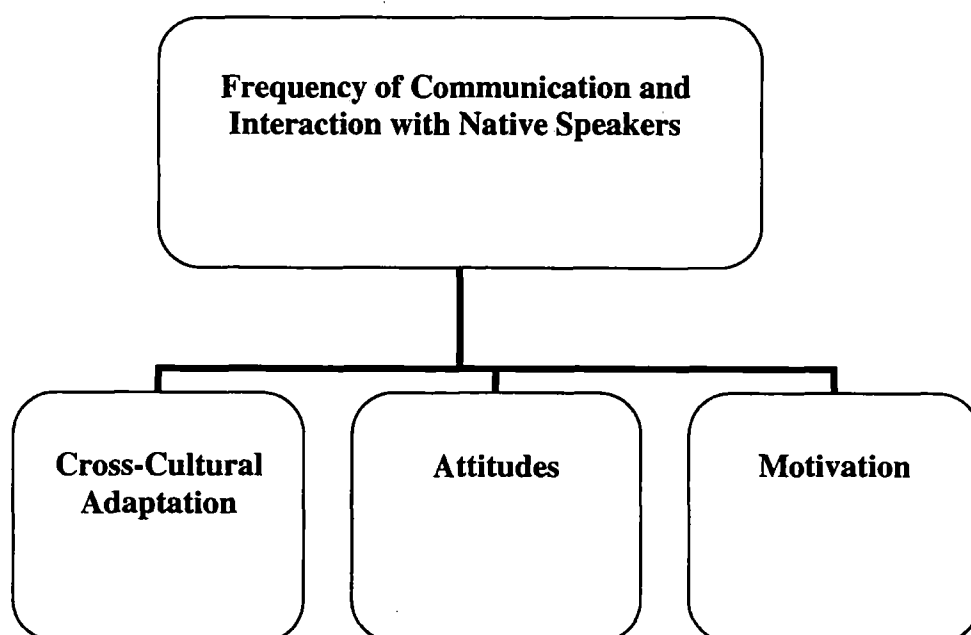
After considering the frequency of communication and interaction with native speakers as an independent variable to operationalise the concept of intercultural learning, the researcher suggests that the hypotheses for the present study should be revised as follows:

(1) *The more intercultural learning through frequent communication and interaction with native speakers students studying abroad experience, the more motivation they will have.*

(2) *The more intercultural learning through frequent communication and interaction with native speakers students studying abroad experience, the more positive attitudes toward native speakers and the target culture they will hold.*

(4) *The more intercultural learning through frequent communication and interaction with native speakers experience student studying abroad experience, the stronger cross-cultural adaptation they will have.*

Based on the revised hypotheses and the findings of the present study, the researcher has come up with a model. The so-called 'intercultural learning-effect model' is proposed to describe the effects of intercultural learning on SLA. There are three claims in the model. Firstly, it claims that intercultural learning can affect the three variables of attitudes, motivation and cross-cultural adaptation. Secondly, the three variables of motivation, attitudes and cross-cultural adaptation are claimed to be predicted by the factor such as the frequency of communication and interaction with native speakers abroad. According to the researcher, the frequency of communication and interaction with native speakers can be considered as the filter which determines how much

intercultural learning students studying abroad experience. Thirdly, it claims that

due to the effects of intercultural learning the changes in these three variables of

motivation, attitudes and cross-cultural adaptation enable students studying

abroad to make a change in their learning modes (i.e. subconscious and

conscious learning modes) and thinking systems (i.e. internal processing

mechanisms) which lead to SLA. The process of intercultural learning leading to

SLA can be shown in following flow chart (See Fig. 7.2):

(Fig. 7.2)   Intercultural Learning-Effect Model

```
┌─────────────────────────────────────────┐
│        Intercultural Learning            │
│      in the Context of Study Abroad      │
│                                          │
└─────────────────────────────────────────┘
                    ⇓

┌─────────────────────────────────────────┐
│                                          │
│        Intercultural Communication       │
│                                          │
└─────────────────────────────────────────┘

      ⇙             ⇓             ⇘

┌──────────────────────┐  ┌──────────┐  ┌────────────┐
│Cross-cultural Adaptation│  │Attitudes │  │Motivation  │
└──────────────────────┘  └──────────┘  └────────────┘

      ⇓             ⇓             ⇓

┌─────────────────────────────────────────┐
│   Changes in Learning Modes  (i.e. Subconscious │
│   and Conscious learning modes & Thinking │
│   Systems (i.e. Internal Processing Mechanisms) │
└─────────────────────────────────────────┘

                    ⇓
```
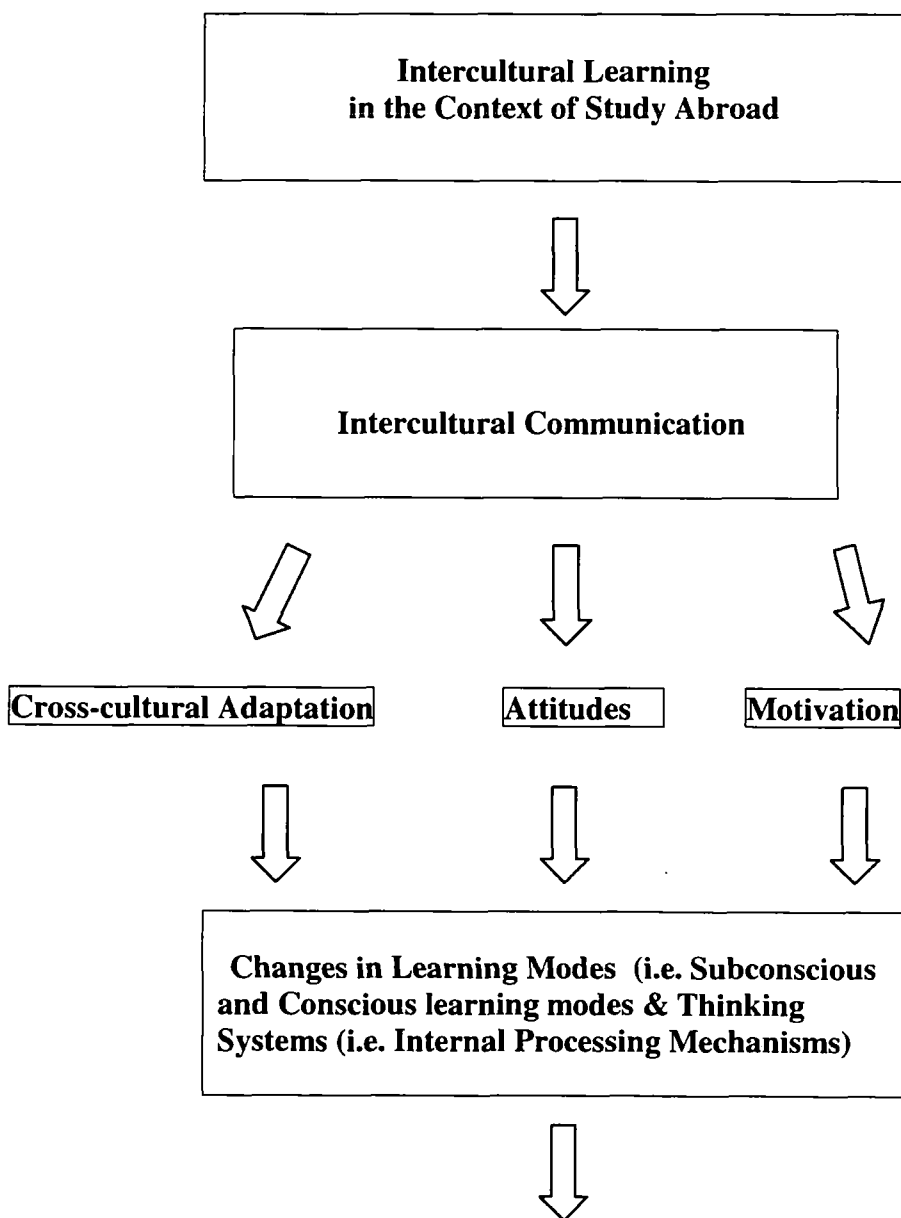
```
┌─────────────────────────────────────────────────────────────┐
│                                                             │
│                          SLA                                │
│                                                             │
│                                                             │
└─────────────────────────────────────────────────────────────┘
```

Intercultural learning in the model is an ongoing process which enables

students studying abroad to make a change in their motivation to learn English,

attitudes towards native speakers and the target culture and cross-cultural

adaptation to the target culture. The researcher emphasizes that through

communication and interaction with native speakers students studying abroad are

more likely to experience intercultural learning and make a change in the three

variables. Once there are changes in students' motivation, attitudes and cross-

cultural adaptation, a further change in their thinking systems (i.e. internal

processing mechanisms) or learning modes (i.e. a subconscious learning mode

and a conscious learning mode) should be found. The changes in thinking

systems and learning modes also mean that students studying abroad are more

likely to develop intercultural competence and intercultural communicative

competence. In other words, the more intercultural learning students studying

abroad experience, the more likely they can make a change in their thinking

systems and learning modes. Those changes may take time but should be

beneficial to achieving SLA. The researcher suggests that without any change in

those variables there is likely no effect leading to SLA in the process of

intercultural learning. In addition, the researcher emphasizes that the variable of

motivation in the model should include both integrative motivation and

instrumental motives and desires in English learning. According to the

researcher, the two orientations of motivation should be equally important to students studying abroad and also included in one component for developing their different functions in students' learning modes and strategies. In order to easily identify the variable of cross-cultural adaptation, the researcher also suggests that cross-cultural adaptation in the model involves both social and psychological adaptation but the two kinds of cross-cultural adaptation should be apart from each other.

7..2 **Implications for Theories and Practice**

In response to the three theories of Krashen's monitor model (1978a), Schumann's acculturation model (1978) and Gardner's socio-educational model (1985) adopted as the theoretical framework of the present study, a review of the results concerning the present study finds that the three theories are mostly supported but still need to be argued and suggested.

7.2.1 **Implication for Krashen's Monitor Model**

The results of the present study confirm one of the claims in Krashen's monitor model (1978) model that there is the distinction between subconscious learning and conscious learning in SLA and SLL . However, the researcher finds that more can be said about this claim. Firstly, the researcher argues that both subconscious learning and conscious learning should not be considered as two kinds of knowledge but rather two types of learning modes. In fact, the results of the present study show that the distinction between subconscious learning and conscious learning are associated with the two different orientations of motivation. For example, students with more integrative motivation tend to take SLA as part of life and acquire the target language naturally and subconsciously,

while those with more instrumental motivation feel consciously motivated to grasp the opportunity of learning as much as they can to learn or practice English. While considering both subconscious learning and conscious learning as modes rather than knowledge, secondly, the researcher argues that the two kinds of learning modes are accompanied by the two orientations of motivation and can concurrently exist among students studying abroad in the process of SLA. Thus she suggests that the two orientations of motivation should be included into Krashen's monitor model (1978) in order to explain clearly the differences in the functions between subconscious learning and conscious learning.

Although the results of the present study also support one of the claims in Krashen's monitor model (1978) that in a language-rich informal learning environment learners experience subconscious learning and acquire a second or foreign language through one's internal processing mechanism or from people around them, the findings are still unable to confirm the other claims that conscious learning limits the natural route of input and that natural acquisition can achieve child-like acquisition without conscious learning. In fact, the researcher finds that students who are used to acquiring the target language through the internal mechanism system seem to become alert to conscious learning such as grammatical errors. Thirdly, the researcher thus argues that conscious learning is not likely to limit a natural rout of input in the process of SLA and that both subconscious learning and conscious learning develop different functions in achieving SLA. She also echoes some other researchers' perspectives discussed in chapter three (3.5.1) and suggests that Krashen's monitor model (1978) should not ignore the importance of conscious learning to L2 learners even in a language-rich informal learning environment. As different

kinds of learning modes enable students studying abroad to develop different learning strategies such as one's own internal processing mechanism, she further suggests that Krashen's monitor model (1978) should clearly describe the functions of subconscious and conscious learning that can make one achieve SLA.

7.2.2 Implications for Schumann's acculturation model

In response to Schumann's acculturation model (1978a), the results of the present study confirm the concept of acculturation which consists of the adjustment to both the target language and the natural environment of the new culture. The results of the present study also support the claim of the model that cross-cultural adaptation consists of psychological adaptation and social adaptation. Although the two kinds of cross-cultural adaptation are shown to be closely linked to each other, they are also found to be very different in the origins of problems, the solutions to problems and the length concerning their development. For instance, psychological adaptation originates from stress or emotion happening in the transition of adjustment and can be controlled and solved by students themselves in a short time, while social adaptation arising from cultural and language barriers may not be solved easily in a short time and its development depends on language proficiency, the knowledge of the target culture and mutual understandings between native speakers and foreign students. Firstly, thus it can be argued that the two kinds of cross-cultural adaptation in Schumann's acculturation model (1978a) might not be conceptually viewed as one component and that psychological adaptation should also not consist of all the characteristics of social adaptation. Even if the two kinds of cross-cultural adaptation are viewed as one component, secondly, the researcher still argues

that Schumann's acculturation model (1978a) needs to specify to what extent psychological adaptation can possess the characteristics of social adaptation. Thus she echoes some other researchers' perspectives discussed in chapter four (4.4.3) and suggests that the two kinds of cross-cultural adaptation should be identified separately.

In addition, the results of the present study confirm Schumann's acculturation model (1978a) in its claim that there are two orientations of motivation which include integrative motivation and instrumental motivation and can affect SLA in the process of acculturation. As the researcher finds that integrative motivation and instrumental motivation function equally among students studying abroad, thirdly, she argues that the model seems to lack the descriptions of the two orientations of motivation and overemphasizes the importance of integrative motivation to acculturation of L2 learners.

While planning the present study, the researcher assumed the length of residence which is considered as a social factor to affect SLA in Schumann's acculturation model (1978a) should also play a role in predicting the effects of intercultural learning on SLA reflected in three variables of motivation, attitudes and cross-cultural adaptation in the present study. However, the researcher finds that the length of residence can only reflect part of the situation in the three variables but is unable to predict exactly how the three variables can be shown among students studying abroad. Although the reasons why the factor cannot predict the three variables are found to be related to the complexity and instability of the three variables, fourthly, the researcher argues that the length of residence which is considered as a social factor affecting SLA in Schumann's acculturation model (1978a) seems too static and simple to play a role in SLA.

Thus she also suggests that this factor should interact with other factors in order to function well in affecting or predicting SLA.

7.2.3 Implications for Gardner's Socio-Educational Model

The results of the present study, on the one hand, confirm Gardner's socio-educational model (1985)in its claim that there are two orientations shown in the variable of motivation which can lead to L2 achievements. On the other hand, the findings do not support the model in the other claim that the concept of 'integrativeness' involves integrative motivation which is more important than instrumental motivation and also considered as the main component of motivation in achieving SLL and SLA. According to the findings, both integrative motivation and instrumental motivation are closely connected to each other but differ as to the purposes of learning and the levels of awareness in English learning. They are also found to vary with contexts and individual needs. In other words, the two orientations of motivation can exist concurrently in one person and one of them can be changed to be the other in different contexts among students studying abroad in the present study. More importantly, the researcher finds that most students as reported in the qualitative data have a tendency of mixed motivation. Firstly, the researcher thus echoes some researchers' perspectives discussed in chapter three (3.5.3) and argues that both integrative motivation and instrumental motivation should not be conceptually clear-cut but rather be included as one component of motivation in the context of SLA. In response to Gardner's (2001) recent explanations that the two orientations of motivation are simply considered as the reasons for English learning, secondly, the researcher argues that the two orientations of motivation should not only be the reasons but also the motives which definitely enable a

person to develop different learning modes and strategies to acquire or learn English. As integrative and instrumental motivation develop different functions and function equally well among students studying abroad, thirdly, she echoes some other researchers' perspectives discussed in chapter three (3.5.3) and chapter four (4.2.2) and argues that there should be no superiority of integrative motivation over instrumental motivation and that the importance of instrumental motivation to SLA should not be neglected in Gardner's socio-educational model.(1985) She suggests that the distinction between subconscious and conscious learning claimed in Krashen's monitor model (1978) might be considered to be included into Gardner's socio-educational model (1985) in order to clearly describe the functions of the two orientations of motivation in the process of SLA.

In addition, since the results of the present study have showed that communication and interaction with native speakers is recognized as a useful strategy that can be adopted by students to achieve better in SLA and cross-cultural adaptation, the researcher finds that students commonly have the willingness to communicate and interact with native speakers for different concerns. Fourthly, the researcher thus echoes recent researchers' perspectives discussed in chapter four (4.2.1) and argues that the willingness to communicate (WTC) and interact with native speakers and people from different countries should be included as one of the components in motivation that can affect SLA in an informal learning context. She also echoes some other researchers' perspectives discussed in chapter three (3.5.3) and suggests that due to internationalization and globalization the concept of 'integrativeness' in

Gardner's socio-educational model(1985) should not be simply associated with people in English-speaking communities.

7.2.4 Implications for SLA Research and Second/Foreign Language Education

In this final section of implications, the researcher considers some possible implications for SLA research and second/foreign language education. Through the analysis of the quantitative and qualitative data, the effects of intercultural learning on SLA in the context of study abroad are acknowledged. There is no doubt that intercultural learning is everywhere in the context of study abroad and provides students studying abroad with a good source to achieve SLA. Although students immersed in the context of study abroad seem to be unable to resist the effects of intercultural learning, it does not mean that everyone can feel it and also benefit from it. Even for students who are immersed in such a diverse and open-minded culture as American culture, the researcher finds that most of them may not actually understand they are experiencing intercultural learning during studying abroad. Thus it can be argued that irrespective of the length of residence students studying abroad like some of those in the present study may not be alert to the experience of intercultural learning and learn as much as they can from it. As Barron (2006) has pointed out, study-abroad students usually lack adequate awareness of language and culture strategies to make good use of the learning opportunities that the context of study abroad offers them. Thus the researcher suggests that research into intercultural learning and SLA should pay much more attention to the reasons why students immersing themselves in the context of study abroad cannot be easily aware of intercultural learning. Since intercultural learning is definitely beneficial to students studying abroad, in what aspects and to what degrees they can benefit from this kind of learning deserves

further attention among researchers. In addition, as Dornyei (2006) mentions, the impact of intercultural contacts is an important issue of the twenty-first century. Thus the researcher further suggests that due to internationalization and globalization the ways to enhance the effects of intercultural learning on people in the twenty-first century should be much explored by researchers.

Intercultural learning as an ongoing process requires learners to be not only open-minded to the other culture but also aware of their own cultures. However, the researcher argues that without prior experiences in culture learning in their home countries it seems less likely for Asian students studying abroad such as some of those in the present study to be alert to the experience of intercultural learning and also to benefit much from it. Thus she also suggests that culture learning should be integrated into second/foreign language education in Asian countries. In the implementation of culture learning in second/foreign language education, however, the researcher emphasizes that how teachers of teaching English as a second or foreign language view the relationship between culture learning and language learning should be the key to achieving culture teaching. In other words, it is necessary for English teachers to receive the training of culture learning and teaching in order to implement cultural learning in second/foreign language education in Asian countries. Since culture involves socially-diverse phenomena of a group of people in a society, as Pachler (1999) has mentioned, teaching or learning culture should not be focused on the cognitive approach which is mainly to impart historical, geographical and institutional facts but rather adopt the communicative approach in which learners learn to behave appropriately via communication and interaction with the members of the other culture. There are quite a few approaches to culture

teaching such as the comparative approach which stresses the commonalities and differences between one's culture and the target culture (Kramsch, 1996) and the productive-integrative approach which is to encourage learners to interact with native speakers through e-mail or video-conferencing contacts (Robinson-Stuart and Nocon, 1996). As Wallner (1995: 8) also suggests, the adoption of the intercultural communicative approach which enables learners 'to mediate attitudes, value-systems and viewpoints of their own culture and those of the target culture' is even more useful to culture learning.

With the experience of culture learning but without prior training of intercultural learning, however, students studying abroad might not be aware of the existence of intercultural learning and also hardly benefit from it. In response to the trend of study abroad in the twenty-first century, the researcher thus suggests that an appropriate programme of intercultural learning should be designed by English teachers and made available to those who intend to study abroad in order to teach them the ways to view the other culture from the perspective which goes beyond their own cultures. As Rollin (2006) has mentioned, through this kind of programme the skills and competence which are needed for intercultural learning can be taught to students who attempt to study abroad. However, as Brislin and Yoshida (1994) also insist, this kind of training is mainly to encourage students studying abroad communicate and interact with native speakers to enhance mutual understandings between their own cultures and the other culture, language skills and interpersonal skills in order to adapt well to the host culture. To this point, the researcher suggests that students' attention should be drawn more explicitly in training courses to the

nature of intercultural learning and to the benefits of more frequent communication and interaction with native speakers during studying abroad.

7.3. Suggestions for Future Studies

Although the results of the present study are beyond what was expected, there remain quite a few topics that can be further explored in future studies. Thus the researcher makes six suggestions for future studies. Firstly, she suggests that the question concerning whether the two orientations of motivation should be separated from each other or included in one component of motivation deserves further attention from researchers. Although the two orientations of motivation are found to be closely connected to each other and function equally well among students studying abroad, there also exists an inconsistency in the qualitative data that students have a tendency of mixed motivation and the quantitative data that students respond differently in their motivation. Such a finding indeed raises the issue of whether the two orientations of motivation should be included in one dimension or apart from each other. While concluding that the two orientations of motivation should be included as one component which can develop both integrative and instrumental functions in causing different learning modes and strategies to achieve SLA, the researcher suggests that future research should explore the functions of the two orientations of motivation to understand the possibility of their combining together in one component of motivation in different contexts.

Although the category of cross-cultural adaptation and its related problems attract much attention from researchers, the relationship between the two kinds of cross-cultural adaptation is less explored in recent research. The results of the

present study find that the two kinds of cross-cultural adaptation are closely connected to each other but very different in the origins of problems, the solutions to problems and the length of development. When the qualitative data show that psychological adaptation can become stronger obviously with the increased length of residence, however, social adaptation is found to become stronger significantly with the increased length of residence in the quantitative data. There exists an obvious inconsistency in the length of their development in the qualitative and quantitative research of the present study. Such findings raise another issue concerning whether the two kinds of cross-cultural adaptation should be included in a single component or separated from each other. While concluding that with different characteristics the two kinds of cross-cultural adaptation should be closely linked to each other but not be viewed conceptually as one component of cross-cultural adaptation in the context of study abroad, secondly, the researcher suggests that future research should explore how the two kinds of cross-cultural adaptation are shown and whether they can be apart from each other in other contexts.

After finding the length of residence is unable to predict the real situations shown in the variables of motivation, attitudes and cross-cultural adaptation, the researcher concludes that the frequency of communication and interaction with native speakers can be adopted to predict the three variables of motivation, attitudes and cross-cultural adaptation. Thirdly, she thus suggests that whether the frequency of communication and interaction with native speakers can actually play a role in predicting the three variables should be further examined in other contexts in future research.

With regard to the effects of intercultural learning on SLA, the researcher finds that in the process of intercultural learning the degree to which students studying abroad can be affected is most likely to be related to the characteristics of the target culture. With the characteristics of diversity, tolerance and open-mindedness in one melting pot, American culture seems to play a role in determining how and why EFL students in the present study can experience intercultural learning and also feel affected by the target culture. However, if the study were to be conducted in another English-speaking country, whether intercultural learning also works well would be an interesting topic that deserves further attention. Fourthly, the researcher thus suggests that future studies should be conducted in other countries such as the United Kingdom or Australia to explore the effects of intercultural learning caused by the target culture. Similarly, whether intercultural learning in the context of study abroad can work well and be experienced to any great degree also depends on how students from different cultures view their own cultures and the target culture. If African or European students were recruited as the subjects and participants for the questionnaires and interviews of future studies, the degrees to which they can experience intercultural learning would be different from those of Asian students. Thus the fifth suggestion that the researcher makes is that the focus of future studies can be aimed at EFL/ESL students with another kind of ethnicity.

As more and more people in the twenty-first century travel, study or work abroad due to the trend of internationalization and globalisation, it is believed that they may more or less have opportunities to experience intercultural learning. Finally, the researcher thus emphasizes that the effects of intercultural learning on people all over the world should deserve continuous attention and suggests

that future research should encompass those who are immersed in the context of work abroad to explore whether intercultural learning can work among them as well.

Bibliography

Adam, R. (2006). Language learning strategies in the study abroad context. In M. A. Dufon & E Churchill (Ed.) *Language Learners in Study Abroad Contexts.* Clevedon: Multilingual Matters.

Adler, P. S. (1975). The transition experience: An alternative view of culture. *Journal of Humanistic Psychology*, 15(4). 13-23.

AEI, (1998). *International Skills for Young Australians.* Canberra: Australia International Education Foundation in the Department of Employment, Education, Training and Youth Affairs.

Agar, M. (1994). *Language Shock: Understanding the Culture of Conversation.* New York: William Morrow.

Albrow, M. (2000). Travelling beyond local cultures. In F. J. Lechner & J. Boli. (Eds.), *The Globalization Reader.* Oxford: Blackwell Publishers.

Alison, J. (2001). A vocational framework and its potential motive. In G. Chamber (Ed.) *Reflection on Motivation.* London: CILT.

Allan, H. W. & Herron, C. (2003). A Mixed methodology investigation of the linguistic and affective outcomes of summer study abroad. *Foreign Language Annals*, 36(3), 370-385.

Allport, G. W. (1954). The historical background of modern social psychology. In G. Lindzey (Ed.) *Handbook of Social Psychology.* Cambridge, Mass: Addison-Wesley.

Allport, G. W. (1979). *The Nature of Prejudice.* Reading, MA: Addison-Wesley.

Alred, G. (2003). Becoming a 'better stranger': the rapeutic perspective on intercultural experience and/as education. In G. Alred,, M. Byram & M. Fleming (Ed.) *Intercultural Experiences and/as Education..* Clevedon: Multilingual Matters.

Ames, C. (1992). Classrooms, goals, structures and student motivation. *Journal of Educational   Psychology*, 84, 267-271.

Anderson, P. A. (1999). *Nonverbal Communication: Forms and Function.* Mountain View, CA: Mayfield.

Anderson, P.A. (2003). Different Dimensions: Nonverbal communication and culture In L. A. Samovar & R. E. Porter (Eds.) *Intercultural Communication.* Belmont, CA: Wadsworth/Thomson Learning.

Ard, J. & Homburg, T. (1992). Verification of language transfer. In S. Gass & L. Selinker (Eds.) *Language Transfer in Language Learning*Amsterdam: John Benjamins.

Arnett, J.J. (2002). The psychology of globalisation. *American Psychology,* 57(10), 774-783.

Asante, M. K., Gudykunst, W. B. & Newmark, E. (1989). *Handbook of International and Intercultural Communication.* Newbury Park, CA: Sage.

Atkinson, P. (1996). Making *Sense of Qualitative Data: Commentary Research.* Thousand Oaks, CA: Sage.

Atkinson, D. (1999). TESOL and culture. *TESOL Quarterly,* 33(4), 625-654.

Au, S. Y. (1988). A critical appraisal of Gardner's socio-educational theory of second language learning. *Language Learning,* 38, 75-100.

Avison, J. (1991). *Science Scene.* London: Hodder and Stoughton.

Bailey, M. Madden, C & Krashen, S. (1974). Is there a natural sequence in adult second language learning? *Language Learning,* 21, 235-243.

Bamlund, D. c. & Araki, S. (1985). Intercultural encounters: The management of compliments by Japanese and Americans. *Journal of Cross-Cultural Psychology,* 16, 9-26.

Bandura, A. (1997). *Self-Efficacy: The Excise of Control.* New York: WH Freeman.

Baker, C. (1992). *Attitudes and Language.* Clevedon: Multilingual Matters.

Baker, C. (2001*). Foundations of Bilingual Education and Bilingualism.* (eds.) Clevedon: Multilingual Matters.

Barro, A., Byram, M. Grimm, H. Morgan, C. & Roberts(1993). In D. Graddol , L. Thompson. & M. Byram (Ed.) *Language and Culture.* Clevedon: Baal & Multilingual Matters.

Barron, A. (2003). *Acquisition in Interlanguage Pragmatics: Learning How to Do things in a Study Abroad Context.* Amsterdam: John Benjamins.

Barron, A. (2006). Learning to say 'you' in German: The acquisition of sociolinguistic competence in a study abroad context. In M. S. Dufon & E. Churchill (Ed.) Language *Learners in a Study Abroad Context*. Clevedon: Multilingual Matter.

Barrow, R. (1990). Culture, values and the language classroom. In B. Harrison, (Ed.), *Culture and the language classroom..* Hong Kong: Modern English Publication and British Council.

Bartram, B. (2006). Attitudes to language learning: A comprehensive study of peer group influence. *Language Learning Journal*, 33, Summer, 47-52.

Bateman, B. E.(2002). Promoting openness toward culture learning: ethnographic interviews for students of Spain, *The Modern Language Journal*, 86(4), 318-328.

Begley, R. A. (2003). Sojourner adaptation. In L. A. Samovar & R. E. Porter (Eds.) *Intercultural Communication*. Belmont, CA: Wadsworth/Thomson Learning.

Belay, G. (1993). Toward a paradigm shift for intercultural and international communication: New research directions. In Deetz (Ed.) *Communication Yearbook 16*. Newbury Park, CA: Sage.

Belmechri, F. & Hummel, K. (1998). Orientations and motivation in the acquisition of English as a second language among high school students in Quebec city. Language *Learning*, 48, 219-224.

Belz, J. A. (2002). Social dimensions of telecollaborative foreign language study. *Language, Learning & technology*, 6(1), 60-81.

Bennett, M. J. (1977). Transition shock: Putting culture shock in perspective. *International Intercultural Communication Annual*, 4, 45-52.

Bennett, M. J. (1986). Towards ethnorelativism: A developmental model of intercultural sensitivity. In R. M. Paige (Ed.) Cross-*cultural Orientation: New Conceptualization and Adaptation*. New York: University Press of American.

Bennett, M. J. (1993). Toward ethnorelativism: a developmental model of intercultural sensitivity, In Paige, R. M.(Ed.) *Education for the Intercultural Experience.* Yarmouth, Maine: Intercultural Press.

Berger, P. & Luckman, T. (1967). *The Social Construction of Reality*. Garden City. NY: Doubleday.

Berry, J.W. , Kim, U., Minde, T. & Mok, D. (1987). Comparative studies of acculturative stress. *International Migration Review*, 21, 491-511.

Berry, J. W. (1989). Psychology of acculturation. In J. Berman (Ed.) *Nebraska Symposium on Motivation--Volume 37.* Lincoln: University of Nebraska.

Berry, J. W. (1994). Acculturative stress. In J. W. Lonner & R. Malpass (Eds.) *Psychology and Culture.* Needham Heights, MA: Allyn & Bacon.

Berwick, R. & Ross, S. (1989). Motivation after matriculation: Are Japanese learners of English still alive after exam hell? *JALT Journal,* 11(2), 193-210.

Bieger, G. R. & Gerlach, G. J. (1996). Educational research: A Practical Approach. Albany, NY: Delmar Publishers.

Black, J. S. & Gregersen, H. B. (1990). Expectation, satisfaction and intention to levels of American expatriate managers in Japan. *International Journal of International Relations,* 14, 485-506.

Block, D. (2003). *The Social Turn in Second Language Acquisition.* Edinburgh: Edinburgh University Press.

Bochner, S. (1981). *The Mediating Person: Bridges between Culture.* Cambridge, MA: Schenkman.

Bochner, S. (1982). *Cultures in Contact: Studies in Cross-Cultural Interaction.* Oxford: Pegamon.

Bock, P. (1970). *Culture Shock: A Reader in Modern Anthropology.* New York: Knopf.

Boesh, C. (1991). Symbolic communication in wild chimpanzees? *Human Education,* 6, 81-90.

Bongaerts, T. , Mennen, S. & der Silk, F. (2000). Authenticity of Pronunciation in naturalistic second language acquisition: The case of very advanced late learners of Dutch as second language. *Studia Linguistica,* 54(2), 298-308.

Borg, W. R. & Gall, M. D.(1989). *Educational Research.* White Plains, N.Y: Longman..

Bourdieu, P. (1977). *Outline of a Theory of Practice.* Cambridge: Cambridge University Press.

Bowen, E. (2001). Cultural diversity in perception: Alternative views of reality. In L. A. Samovar & R. E. Poter (Ed.) *Communication between Cultures.* Belmont, CA: Wadsworth/Thomas Learning.

Bower, R. (1986). English in the world: Aims and achievements in English language teaching, *TESOL Quarterly,* 14, 393-409.

Boyatzis, R. E. (1998). *Transforming Qualitative Information.* London: Sage.

Brecht, R. P. & Robinson, J. L. (1995). On the value of formal instruction in study abroad: students reaction in context. In B. F. Freed. (Ed.) *Second Language Acquisition on Study Abroad Context.* Philadelphia: John Benjamins.

Bredella, L. (1992). Towards a pedagogy of intercultural understanding. Amerikastudien, 37(4), 559-594.

Briggs, C. L. (1986). Learning how to ask: A sociological appraisal of the interview in social science research. *Studies in Social and Cultural Foundations in Language-- Number 1.* Cambridge: Cambridge University Press.

Brislin, R. W. (1987). *Cross-Cultural Encounters* (eds.). New York: Pergamen. Press

Brislin, R. W. & Yoshida, T. (1994). Intercultural Communication Training: An Introduction. Thousand Oaks, CA: Sage.

Broady, E. (2005). Language learning Motivation: Who do you want to be? Language Learning Journal, Summer, 31, 69-74.

Brown, C. (1983). The view of the learner: Does perception of language learning factors related to Success. Paper presented on *Rocky Mountain TESOL Conference.*

Brown, H. P. (2000). *Principles of Language Learning and Teaching.* (eds.) Englewood Cliffs, NJ: Prentice-Hill.

Brown, R. & Hanlon, C. (1970). Derivational complexity and order of acquisition in child speech. In C. Hanlon (Ed.) *Cognition and the Development of Language.* New York: Wiley.

Brown, R. (1973). *A First Language: The Early Stages.* Cambridge, MA: Harvard University Press.

Bruner, J. (1983). *Child's Talk.* New York: Nortom.

Bruthiaux, P.(2002). Predicting challenges to English as a global language planning, *Language Problems & Language Planning,* 26(2), 129-157.

Bryman, A. (1988). *Quantity and quality in Social Research..* London: Routledge..

Bryman, A. (1999). The debate about quantitative and qualitative research. In A. Bryman & R. G. Burgess (Ed.) *Qualitative Research..* London: Sage.

Bryman A. (2004). *Social Research Method* (eds.). New York: Oxford
University Press.

Burgess, B. G. (1984). *In the field: An Introduction to Field Research*. London:
Allen & Unwin

Burstall, C. , Jamieson, M. Choen, S. & Hargreaves, M. (1974). *Primary French
in the Balance*. Slough:NFER,

Burstall, C. (1975). French in the primary school: The British experiment.
Canadian Modern Language Review, 31, 388-402.

Buttjes, D. (1990). Mediating languages and cultures: the social and intercultural
dimension restored. In D. Buttjes. & M. Byram (Ed.) *Mediating Languages
and Culture*. Clevedon: Multilingual Matters.

Byram, M. Esarte-Sarries, V. & Taylor, S. (1991). *Cultural Studies and
Language Learning. Research Report*. Clevedon: Multilingual Matters.

Byram, M. & Zarate, G. (1995). *Young people facing Differences: Some
Proposals for Teachers* .Strasbourg: Council of Europe Publication.

Byram, M. (1996). *Describing intercultural communicative Competence and
intercultural speaker*. Clevedon: Multilingual Matters.

Byram, M(1997). Teaching *and Assessing Intercultural Communicative
Competence*. Clevedon: Multilingual matters.

Byram, M. & Zarate, G. (1997a). *The Socio-cultural and Intercultural
Dimension of Language Learning and Teaching*. Strasbourg: council of
Europe.

Byram, M. & Zarate, G. (1997b). Defining and assessing intercultural
competence: Some principles and proposals for the European context.
Language Teaching, 29, 239-243.

Byram, M. (2004). *Routledge Encyclopaedia of Language Teaching and
Learning* (eds.). London: Routledge.

Byram, M. & Feng. A.(2006). Living and Studying Abroad—Research and
Practice. Clevedon: Multilingual Matters.

Campbell, C. (1996). Socializing with teachers and prior language learning
experience: A diary study. In K. Bailey & D. Nunan (Eds.) *Voices from the
language classroom*. Cambridge: Cambridge University Press.

Canale, M. & Swain, M. (1980). Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics*. 1, 1-47.

Canale. M. (1983). Program evaluation: Where we go from here? *Plenary Address at the TESOL Metting*. Toronto.

Cannell, C. F. (1977). A Summary of research studies of interviewing methodology, 1950-1970. *Data Evaluation and Methods Research Series 2*, 69, Rockville: Health Resources Administration National Center for Health Statistics.

Candlin, C. N. (1989). Language, culture and curriculum. In C. N., Candlin & T. f. McNamara (Eds).*Language, learning and Community: Festschrift in Honour of Terry R. Quin.n* Sydney: Macquarie University.

Carlson, J. S. & Widaman, K. F. (1988). The effects of study abroad during college on attitudes toward other culture. *International Journal of Intercultural Relations*, 12(11), 1-17.

Carlson, J. S. , Bum, B. B. & Yachimowicz, D. (1990). *Study Abroad---the Experience of American Undergraduates in Western Europe and in the United States*. Westport, CT: Greenwood Press.

Cassell, J. (1978). *Fieldwork Manual for Studying Desegregated Schools*. Washington, D. C.: The National Institute of Education.

Chambers, G. (2001). Introduction, In M. Calvert (Ed.) *Reflection on Motivation*. London: CILT.

Chastain, K. (1975). Affective and ability factors in second language acquisition. *Language Learning*, 25, 153-161.

Chomsky, N. (1965). *Aspects of the Theory of Syntax*. Cambridge, Mass.: MIT Press.

Church, A. T. (1982). Sojourner adjustment *Psychological Bulletin*. 91, 540-572.

Churchill, E. & DuFon, M. A. (2006). Evolving threads in study abroad research, In M. A. DuFon & E. Churchill (Ed.) *Language Learners in Study Abroad Contexts*. Clevedon: Multilingual Matters. .

Cicourel, A. V. (1982). Interviews, surveys and the problems of ecological validity. *American Sociologist*, 17, 11-20.

Citron, J. L. (1995). Can cross-cultural understanding aid second language acquisition? Toward a theory of ethno-lingual relativity. *Hispania*, 78(1), 105-113.

Clanet, R. (1990). *Intercultural: Introduction aux approaches intellectuals as en education et en sciences*. Toulouse: Presses Universitarires du Mirail.

Clayman, S. E. & Maynard, D. W. (1994). Ethnography and conversation analysis. In P. T. Have. & G. Psathan (Eds.) Situated Order: Studies in the Social Organization of Talk and Embodied Activities. .Washington, D. C.: University Press of America.

Clement, R., Dornyei, Z. & Noels, K.(1994). Motivation, self-confidence and group cohesion in the foreign language classroom. *Language Learning*, 44(1), 417-448.

Clement R. & Gardner, R. C. (2001). Second language mastery. In W. P. Robinson & H. Giles (Eds.) The *New Handbook of Language and Social Psycholog*. Chichester: Willey.

Coetzee-Van Rooy, S. C. (2006). Integrativeness: Untenable for world for world English learners? *World Englishes*, 25(3/4), 437-450.

Cohen, A. D. & Robins, M. (1996). Toward interlanguage performance: The relationship between selected errors, learners' characteristic and learners' explanation, *Language Learning*, 45-66.

Cohen, A. D., Paige, M., Sively, R. L., Emert, H. & Hoff, J. (2005). *Maximizing Study Abroad through Language and Culture Strategies: Research on Students, Study Abroad Program Professionals, and Language Instructors*. Minneapolis: Centre for Advanced Research on Language Acquisition, University of Minnesota.

Cohen, A. D. & Shively, R. L. (2007). Acquisition of requests and apologies in Spanish and French: Impact of study abroad and strategy-building intervention. *The MLT Journal*, 91, 189-206.

Cohen, L. Manion, L. & Morrison, K. (2003). *Research Methods in Education*. Clevedon: Routledge.

Choen, R. (2005). English in Mongolia, *World Englishes*, 24(2), 203-216.

Cole, K. & Zuengler, J. (2003). Engaging in an authentic science projects: Appreciating resisting and denying scientific socialisation in bilingual and multi-lingual societies. In R. Bayley & S. R. Schecter (Eds.) *Language Socialisation in Bilingual and Multilingual Societies.*. Clevedon: Multilingual Matters.

Coleman, J. (1995). The current states of knowledge concerning student residence abroad. In G. Parker & A. Rouxevill (Eds.) *The Year Abroad': Preparation, Monitoring, Evaluation, Current Research and Development*. London: AFSL/CILT.

Coleman, J. (1998). Involving intercultural perceptions among university language learners in Europe. In M. Byram & M. Fleming (Eds.) *Language Learning in Intercultural Perspective.* Cambridge: Cambridge University Press.

Cooper, P. Smith, C. J. & Upton, G. (1994). *Emotional and Behavioral Differences: Theory to Practice.* .London: Routledge.

Coppetier, R. (1987). Competence differences between natives and near-native speakers. *Language*, 63(3), 544-573.

Corbett, J. (2003). *Intercultural Approach to English Learning Teaching.* Clevedon: Multilingual Matters.

Corder, S. (1967). The significance of learners' errors. *International Review of Applied Linguistics*, 5, 161-170.

Corder, S. (1981). *Error Analysis and Interlanguage.* Oxford: Oxford University Press.

Covington, M. V. (1992). *Making the Grade: A Self-worth Perspective on Motivation and School Reform.* Cambridge: Cambridge University Press.

Creswell, J. W. (1988). *Qualitative Inquiry and Research Design: Choosing among Five Traditions.* Thousand Oak, CA: Sage.

Creswell, J. W. (1994). Research *Design: Qualitative and Quantitative Approaches.* Thousand Oaks, CA: Sage.

Crookes, G. & Schmidt, R. W.(1991). Motivation: reopening the research Agenda, *Language Learning.*, 41(4), 469-512.

Crookes, G. (1997). SLA and language pedagogy: A socio-educational perspective. *Studies in Second Language Acquisition*, 19, 93-116.

Culhane, S. F. & Kechoe, J. (2000). The effects of an anti-racist role-play program. *Polyglossia*, 3, 1-8.

Culhane, S. F. (2004). Intercultural interaction model: Acculturation attitudes in second language acquisition. Electronic *Journal of Foreign Language Teaching,* 1(1), 50-61.

Damen, L. (1987). *Culture learning: The fifth dimension in language classroom.* Reading:Addison-Wesley.

Daves, R. & Smith, T. (1985). Attitudes and opinion measurement. In G. Lindzey. & E. Aronson (Ed.) *Handbook of Social Psychology.* New York: Random House.

David, K. (1971). Culture shock and the development of self-awareness. *Journal of Contemporary Psychotherapy*, 4, 44-48.

Davidson, J. (1970). *Outdoor Recreation Surveys: The Design and Use of Questionnaires for Site Surveys*. London: Countryside Commission.

De Bot, K; Lowie W. & Verspoor, M. (2005). *Second Language Acquisition—Advanced Resource Book.* .London: Routledge.

Deci, E. L. & Ryan, R. M.(1985). *Intrinsic Motivation and Self-Determination in Human Behaviour.* New York: Plenum.

Deci, E. L. & Ryan, R. M. (1991). A motivational approach to self: Integration in personality. In R. Dienstbier (Ed.) Nebraska *Symposium on Motivation: Vol. 38 Perspectives on Motivation.* Lincoln: University of Nebraska Press.

Denscombe, M. (2002). *Ground Rules for Good Research*. Buckingham: Open University Press.

Denzin, N. K. & Lincoln, Y. S. (1994). *Handbook of Qualitative Research.* Thousand Oaks, CA: Sage.

Dekeyser, R. M. (2003). Implicit and explicit learning. In C. J. Doughty. & M. H, Long. (Eds.) *The Handbook of Second Language Acquisitio*n. Oxford: Blackwell.

DES (Department for Education and Skills) (2002). Language *for all, Language for Life: A Strategy for England.* London: HMSO.

De Vos, G. A. (1993). A psycho-cultural approach to ethnic interaction in contemporary research. In M. Bernal & G. Knight (Eds.) *Ethnic Identity: Formation and Transmission among Hispanics and other Minorities.* Albany: State University of New York Press.

Dickinson, L. (1995). Autonomy and motivation: A literature review. *System*, 23, 165-174.

Diesing, P. (1972). *Patterns of Discovery in the Science.* New York: Aldine.

Dornyei, Z. (1990). *Conceptualizing motivation in foreign language. Language Learning,* 40, 46-78.

Dornyei, Z. (1994). *Motivations and motivating in foreign language classroom. Modern Language Journal,* 78, 273-284.

Dornyei, Z. (1998). Motivations in second and foreign language learning. *Language Teaching,* 31, 117-335.

Dornyei, Z. & Otto, I. (1998). Motivation in action: A process model of L2 motivation. *Working papers in applied linguistics 4*, London, Thames Valley University, 43-69.

Dornyei, Z. & Cizer, K. (2002). Some dynamics of language attitudes and motivation: Results of a longitudinal national survey. *Applied Linguistics*, 23, 421-462.

Dornyei, Z. (2003). Attitudes, orientations and motivations in language learning: Advances in theory, research and applications. *Language Learning*, 53(s1), May, 3-12.

Dornyei, Z. (2005). *The Psychology of Language Learning: Individual Differences in Second Language Acquisition*. Mahwah, NJ: Erlbaum.

Dornyei, Z. Csizer, K. & Nemeth, N.(2006).*Motivation, Language Attitudes and Globalisation*. Clevedon: Multilingual Matters.

Drever, E. (1995). *Using Semi-Structured Interviews in Small-Scale Research*. Glasgow: SCRE Publication.

Dulay, H. & Burt, M. (1974). Natural sequences in child second language acquisition. *Language Learning*, 23, 245-258.

Duwey, D. P. (2004). A comparison of reading development by learners of Japanese in intensive domestic immersion and study abroad contexts. *Studies in Second Language Acquisition*, 26, 301-327.

Eaton, M. J. & Dembo, M. H. (1997). Differences in the motivational beliefs of Asian students and non-Asian students. *Journal of Educational Psychology*, 89, 433-440.

Edwards, J. (1982). Language attitudes and other implication among English speakers In E. B. Ryan & H. Giles (Ed.) *Attitudes towards Language variation*. London: Edward Arnold.

Edwards, J. A. (1993). Principles and contrasting systems of discourse transcription. In J. A. Edwards, & M. D. Lambert (Ed.) *Talking Data--- Transcription and Coding in Discourse Research*. Hillsdale, NJ: Erlbaum..

Ehrmann, E. (1996). An exploration of adult language learner motivation, self-efficacy and anxiety. In Oxford, R. L. (Ed.) *Language Learning Motivation: Pathways to New Country*. Honolulu, HI: University of Hawaii Press.

Ellis, R. (1990). *Understanding Second Language Acquisition*. (eds.) Oxford: Oxford University Press.

Ellis, R. (1994). *The Study of Second Language Acquisition*. Oxford: Oxford University Press.

Ellis, R. (1996) *The Study of Second Language Acquisition.* Oxford: Oxford University Press.

Ellis, R. (1997). *Second language Acquisition.* Oxford: Oxford University Press.

Ellis, R. (2002). Does form-focused instruction affect the acquisition of implicit knowledge: A review of the research. *Studies in Second Language Acquisition,* 24, 223-236.

Ellis, R. (2004). The definition and measurement of explicit knowledge. *Language Learning,* 14, 227-275.

Ekstrand, L. (1977). Social and individual frame factors in second language learning: Cooperative aspects. In T. Skutnabb-Kangas (Ed.) *Paper Presented on the Nordic Conference Bilingualism.* Helsingsfors Universitat.

Ember, C. R. & Ember, M. (1985). *Anthropology* (eds.) Englewood Cliff, NJ: Prentice-Hall.

Flege, J. E., Yeni-Kemshian, G. H.Liu, S. (1999). Age constraints on second language acquisition. *Journal of Memory and Language,* 41, 78-104.

Flick, U. (2002). *An Introduction to Qualitative Research* (eds.) London: Sage.

Fisher, S. (1989). *Homesickness, Cognition and Health.* Sussex: Lawrence.

Fistead, W. J. (1979). Qualitative method: a needed perspective in evaluation research. In D. Cook & C. S. Reichardt (Eds.) *Qualitative and Quantitative Methods in Evaluation Research..* Beverly Hills, California: Sage.

Flink, C. Boggiano, A. K. & Barrett, M. (1990). Controlling teaching strategies: Undermining children's self-determination and performance. Journal *of Personality and Social Psychology,* 59, 916-924.

Flowerdew, J., Li, D. & Miller, L. (1998). Attitudes toward English and Cantonese among Hong Kong Chinese University Lectures. *TESOL Quarterly,* 32, 201-231.

Foddy, W. (1993). Constructing Questions for Interviews and Questionnaires. Cambridge, MA: Harvard University Press.

Fox, C. (1997). The authenticity of intercultural communication. *International Journal of Intercultural Relations,* 21, 85-103.

Frederick, C. M. & Ryan, R. M. (1995). Self-determination in sport: A review using cognitive evaluation theory. *International Journal of Sport Psychology,* 26, 5-23.

Freed, B. F. (1991). Language learning in a study abroad context. The effects of

interaction and non-interactive out-of-class contact on grammatical achievement and oral proficiency. In J. E. Alatis (Ed.) *Linguistics, Language Teaching Language Acquisition: The Interdependence of Theory, Practice and Research*. Washington, D.C: Health & Co.

Freed, B. F. (1995). Second *Language Acquisition in a Study Abroad Context*. Amsterdam/Philadelphia: John Benjamins.

Freed, B. F. (1999). An Overview of issues and research in language learning in a study abroad setting. *Frontiers*, 4, 31-60.

Freed, B. F., So, S. & Lazar, N. A. (2003). Language learning abroad: How do gains in written fluency compare with gains in oral fluency in French as a second language?. *ADFL Bulletin*, 34(3), 34-30. DC: Georgetown University Press.

Friedlich, R. & Boden, D.(1994) *Nowhere: time & modernity*. Berkeley: University of California Press.

Frisancho, A. R. (1981). Principles *and Definitions in the Study of Human Application*. Ann Arbor, MA: University of Michigan Press.

Furham, A. & Trezise, L (1981). The mental health of foreign students. *Social Science and Medicine*, 17, 365-370.

Furnham, A. & Bochner (1982). Social difficulty in a foreign culture: An empirical analysis of culture shock. In S. Bochner (Ed.) *Cultures in Contact: Studies in Cross-Cultural Interactions*. Oxford: Pergaman.

Furhanm, A. & Bochner, S. (1986).*Culture Shock: Psychological Reactions to Unfamiliar Environments*. London: Mcthuen.

Furnham, A. & Bochner, S. (1989). *Culture Shock*. (eds.) New York, NY: Routledge.

Gaies, S. (1981).Experimental vs. non-experimental research on classroom second language learning. *Bilingual Education Paper Series*, 5(4). California State University, L.A.: Evaluation Dissemination and Assessment Centre.

Gallois, C, Giles, H., Jones, F., Cargile, A. A. & Ots, H. (1995). Accommodating intercultural encounters: Elaborations and extensions. In R. L. Wiseman. (Ed.) *Intercultural Communication Theory* . Thousand Oaks, CA: Sage.

Gardner, H. (1999). Are there additional intelligences? The case for naturalist, spiritual and existential intelligence. In J. Kate (Ed.) *Education, Information and Transformation*. Saddle River, NJ: Prentice Hall.

Gardner, R. C. & Lambert, W.(1972). *Attitudes and Motivation in Second Language Learning*. Rowley, Mass: Newbury House.

Gardner, R. C. & Smythe, P. C. (1981). On the development of the Attitude/Motivation Test Battery. *The Canadian Modern Language Review*, 37, 510-525.

Gardner, R. C. (1979)..Social psychological aspects of second language acquisition In H. Giles. & R. St. Clair (Eds.) *Language and Social Psychology*. Oxford: Basil Blackwell.

Gardner, R.C. (1980). On the validity of affective variables in second language acquisition: conceptual, contextual and statistical considerations. *Language Learning*, 20, 255-270.

Gardner, R. C. (1981). Second language learning. In R. Gardner. & P. Kalin (Eds.) *A Canadian Psychology of Ethic Reaction*. Toronto: Methuen.

Gardner, R.C. (1983). Learning another language: A true social psychological experiment. *Journal of Language and Social Psychology*, 2, 219-239.

Gardner, R.C. (1985). *Social Psychology and Second Language Learning—The Role of Attitudes and Motivation. Victoria.* Australia: Edward Arnold.

Gardner, R. C. & MacIntyre, P. D. (1993). *On the measurement of Affective Variables in Second Language Learning.* Massachusetts: Newbury House.

Gardner, R.C. (2001). Motivation and second language acquisition. In Z. Dornyei & R. Schmidt (Ed.) *Motivation and Second Language Acquisition*...Honolulu, HI: University of Hawaii Press.

Garret, P. B. & Baquedano-Lopez, P. (2002). Language socialisation: Reproduction and continuity, and change. *International Journal of Bilingualism*, 5, 279-315.

Garrett, P. B., Coupland, N. & William, A. (2003). *Investigating Language Attitudes.* Cardiff: University of Wales.

Gass, S. (1988). Integrating research areas: a framework for second language studies. *Applied Linguistics*, 9(2). 198-217.

Gass, S. (1997). *Input, Interaction and the Second Language Learner.* Mahwah,: Erlbaum.

Gass, S. (2000). Fundaments of Second Language Acquisition. In J. W. Rosenthal (Ed.) *Handbook of Undergraduate Second Language Education.* Mahwah, NJ: Lawrence Erlbaum.

Gass, S. & Selinker, L. (2001). *Secondary Language Acquisition: An Introductory Course* (eds.) Mahwah, NJ: Lawrence Erlbaum.

Gass, S., & Torres, M. (2005). Attention when? an investigation of the ordering effect of input interaction. *Studies on Second Language Acquisition*, 27(16), 1-31.

Genesee, F. (1976). The role of intelligence in second language learning. *Language Learning*, 26, 267- 280.

Genesee, F., & Hamayan, E. (1980). Individual differences in second language learning. *Applied Psycholinguistics*, 1, 95-110.

Genesee, F., Rogers, P. & Holobow, N. (1983). The social psychology of second language learning: Another point of view. *Language Learning*, 33, 209-224.

Giddens, A. (1991). *Modernity and Self-Identity: Self and Society in the Modern Age*. Cambridge: Polity.

Gilksman, L. (1976). *Second Language Acquisition: the Effects of Students Attitudes on Classroom Behaviour*. Ontario, Canada: University of Western Ontario.

Giles, H., Bourhis, R. & Taylor, D. (1977). Toward a theory of language in relations. In H. Giles (Eds.) *Language Ethnicity and Inter-group Relations*. New York: Academic Press.
Glaser, B. G. & Strauss, A. L. (1967). *The Discovery of Ground Theory: Strategies for Qualitative Research*. Chicago: Aldine.

Goetz, J. P. & Le Compte, M. D. (1984). Ethnography *and Qualitative Design in Educational Research*. Orlando, FL: Academic Press.

Golafshani, W.. (2003). Understanding reliability and validity in qualitative research. *Qualitative Report*, 8(4), 597-607. Retried from http://www.edu/ssss/OR/QR-8-4/golafshani.pdf.

Graddol, D. (2006). *English Next*. London: British Council.

Graf, A. (2003). Trugschluss Auslanderfahurung, *Management & Training*, 3, 19-21.

Graham, S. (1997). *Effective Language Learning*. Clevedon: Multilingual Matters.

Grenfell, M. & Harris, V, (1999). *Modern Languages and Learning Strategies: In Theory and Practice*. London: Routledge.

Gregg, K. R. (1984). Krashen's monitor and Occam's razor. *Applied Linguistics*, 5, 79-100.

Gregg, K. (1994). Krashen' theory, acquisition theory and theory. In R. M. Barasch & C.V. James (Ed.) *Beyond the Monitor Model*. Boston, Massachusetts: Heinle & Heinle.

Guba, E. G. & Lincoln, Y. S. (1989). Fourth Generation Evaluation. Newbury Park: Sage.

Guba, E.G. (1990). *The Paradigm Dialog*. Newbury Park, CA: Sage.

Guba, E. G. & Lincoln, Y. S. (1994). Qualitative program evaluation: Practice and promise. In N. K. Deuzin & Y. S. Lincoln (Ed.) *The Handbook of Qualitative Research*. Thousand Oaks, CA: Sage.

Gundykunst, W. B. & Kim, Y. Y. (1984).*Methods for Intercultural Communication Research*. London: Sage.

Gudykunst, W. B. & Kim, Y. Y. (1997). *Communicating with Strangers: An Approach to Intercultural Communication*. New York: McGraw-Hill.

Gullahorn, J. T. & Gullahorn, J. E. (1963). An extension of U-curve hypothesis. *Journal of Social Issues*, 19, 33-47.

Gurney, D. W. (1987). Total immersion of welcome outsiders: cross-cultural encounters. In C. Cargill (Ed.) *A TESOL Professional Anthology: Culture*. Lincolnwood, Illinois: National Textbook Company.

Hakuta, K. Balytok, E. & Wiley, E. (2003). Critical evidence: A test of the critical-period hypothesis for second language acquisition. *Psychological Science*, 14, 31-38.

Hall, E. T. (1976). *Beyond Culture*. Garden City, NY: Anchor.

Halliday, M. (1978). *Language as Social Semiotic*. London: Edward Arnold.

Hammer, M. R. (1987). Behavioural dimensions of intercultural effectiveness: A replication and extension. *International Journal of Intercultural Relations*, 11(11), 65-88.

Hammer, M. R. (1992). Research mission statements and international student advisory offices. *International Journal of International Relations*. 16(2), 217-236.

Hammer, M. R., Bennet, M. J. & Wiseman, R. (2003). Measuring Intercultural sensitivity---The Intercultural Development Inventory. *International Journal of Intercultural Relations*, 27, 4, 412-413.

Hammersley, M. (1990). *Reading Ethnographic Research: A Critical Guide*. London: Tavistock.

Hammersley, M. (1992). *What's wrong with Ethnography: Principles in Practice.* London: Routledge.

Hammersley, M. & Atkinson, P. (1995). *Ethnography: Principles in Practice* (eds.). London:Routledge.

Hammersley, M.(1998).*Reading Ethnographic Research* (eds.). New York: Longman.

Hammersley, M. (1999). What's wrong with ethnography? The myth of theoretical description. In A. Bryman & R. G. Burgess (Ed.). *Qualitative Research.* London: Sage.

Hammersley, M. & Atkinson, P. (2003). *Ethnography in Practice.* (eds.). London: Routledge.

Hannerz, U. (1996). *Trans-national connection: Culture, people & place.* New York:Reutledge.

Hanson, D. (1980). Relationship between methods and findings in attitudes-behaviour research. *Psychology,* 17, 11-13.

Harder, P. (1980). Discourse as self expression: On the reduced personality of the second language learner. *Applied Linguistics,* 1, 212-270.

Harron, C. Corrie, C. Dubreuil, S. Cole, S. (2002). Classroom investigation can video improve intermediate-level French language ability to learning a Foreign culture. *Modern Language Journal,* 86(1), 36-53.1

Harder, P. (1980). Discourse as self expression: On the reduced personality of the second language learner. *Applied Linguistics,* 1, 212-270.

Harvey, M. (1998). Dual-career couples during international relation: trailing spouse. *The International Journal of Human Resource,* 9, 309-311.

Hasan, R. & Parret, G. (1994). Learning to function with the other tongue: A systemic functional perspective on second language teaching. In T. Odlin (Eds.)*Perspectives on Pedagogical Grammar.* Cambridge: Cambridge University Press.

Hayashi, R. (1996). *Cognition, Empathy and Interaction: Floor Management of English and Japanese Conversation.* Norwood, NJ: Ablex Publishing Cooperation.

Heller, M. (1987). The role of language in the formation of ethnic identity. In J. Phinney. & M. Rotheram (Ed.) *Children's Ethnic Socialization. Newbury Park,* CA: Sage.

Herek, G. M. (2000). The social construction of attitudes: Functional consensus and divergence in the U. S. public's reactions to AIDS. In G. R. Maio & J.M. Olson (Eds.) *Why We Evaluate: Functions of Attitudes.* Mahwah, NJ: Erlbaum.

Heritage, J. (2005). Conversation Analysis and Institutional Talk. In K. L. Fitch & R. E. Sanders. *Handbook of Language and Social Interaction*. London: Routledge.

Herskovits, M. J. (1948). *Man and his Works: The Science of Culture Anthropology*. New York: Knox.

Herskovits, M. J. (1948). *Man and His Work*. New York: Knopf.

Hickey, D. T. (1997). Motivation and contemporary socio-constructivist instructional perspectives. *Educational Psychologist*, 32, 175-193.

Holloway. O. & Wheeler, S. (1996). *Qualitative_Research for Nurses*. Oxford: Blackwell.

Holstein, J. A. & Gubrium, J. F. (1997). Active interviews. In D. Silverman (Eds.) *Qualitative Research :Theory, Method and Practice*. London: Sage.

Hoopes, D. S. (1981). Intercultural communication concepts and the psychological education. In D. P. Margaret. (Ed.) *Multicultural Education: A Cross-Cultural Training Approach*. Yarmouth, ME: Intercultural Press.

Howard, M. (2005). On the role of context in the development of learner language: Insights from study abroad research. *ITL Review of Applied Linguistics*, 147&148, 1-20.

Huang, K. (1977). Campus mental health: the foreigner at your desk. *Journal of American College Health Association*, 25, 216-219.

Hudson, G. (2000). *Essential Introductory Linguistics*. London: Blackwell.

Huguet, A. (2006). Attitudes and motivation versus language achievement in cross-cultural settings. What is cause and what effect? *Journal of Multilingual and Multicultural Development*. 27(5), 413-429.

Hutchins, E. (1995). *Cognition in the Wild*. Cambridge,MA: MIT Press.

Hymes, D. (1972). On communicative competence in J. Pride & J. Holmes (Eds.) Sociolinguistics. Harmondsworth: Penguin.

Hymes, D. (1973). Models of interaction of language and social life. In J. Gumperz & D. Hymes (Eds.) *Directions in Socio-Linguistic: The Ethnography of Communication*. New York: Holt, Rinehart & Winton.

Ife, A. (2000). Language learning and study abroad: How self-directed are students? *Language Learning*, 22, 30-37.

Ishi, S., Klopf, D. & Cooke, P. (2003). Our local in the universe: Worldview and intercultural communication. In L. A. Samovar & R. E. Porter (Eds.) *Intercultural Communication.* Belmont, CA: Wadsworth/ Thomson Learning.

Jandt, F. E. (2004). *An Introduction to Intercultural Communication* (eds.). Thousand Oaks, CA: Sage.

Jensen, A. (1995). Defining intercultural competence for the adult leaner In A. Jenen., K. Jaeger, & A. Lorentsen (Ed.) *Intercultural Competence.* Copenhagen, Denmark: Aalborg University Press.

Jeffrey, B. & Troman, G. (2004). Time for Ethnography. *Educational Research Journal,* 30(4), 535-548.

Jochems, W. Smid, H. J. & Verweij (1996). The academic process of foreign students: Study achievement and study behaviour. *Higher Education,* 31, 325-340.

John-Steiner, V., Panofsky, C. P. & Smith, L. W. (1994). Introduction & Context. In V. John-Steiner, C. P. Panofsky & L. W. S*mith (*Ed*.)* Socio-cultural Approaches to Language and Literacy: An Interactionist Perspective.. Cambridge: Cambridge University Press.

Johnson, L & Newport, E. (1989). Critical period effects in second language learning: The influence of Maturational state on acquisition of English as a second language. *Cognitive Psychology,* 21, 60-99.

Jurasek, R.(1995). Using ethnography for foreign language learner*s. Foreign Language Annuals, 6, 475-481.*

Kasper, G. & Rose, K. (2002). *Pragmatic Development in a Second Language.* Oxford: Blackwell.

Kauffmann, M. (1992). *Students Abroad: Education for a Global Society.* Yarmouth, ME: Intercultural Press.

Keats, D. M. (2001). *Interviewing---A Practical Guide for Students and Professionals. Buckingham Open University Press.*

Kennedy, A. (1999). Singaporean sojourner: Meeting the demands of cross-cultural translation. Doctorate *Thesis. National University of Singapore.*

Kim, Y. Y. (1988*). Communication and Cross-Cultural Adaptation.* Clevedon: Multilingual Matters.

Kim, Y. Y. (2001). *Becoming Intercultural: Integrative Theory of Communication and Cross-cultural Adaptation.* London: Sage.

Kirk, K. Miller, M. L. (1986). *Reliability and Validity in Qualitative Research.* London: Sage.

Klineberg, O. & Hull, W. f. *(1979). At a Foreign University: An International Study of Adaptation and Coping.* New York: Praeger.

Klopf, D. (1998). *Intercultural Encounters: the Fundamentals of Intercultural Communication..* Thousand Oaks, CA: Sage.

Knops, U. & van Hoout, R. (1988). Language attitudes in Dutch language area: An introduction.. In R. van Hout & U. Knops (Eds.) *Language Attitudes in Dutch Language Area.* Foris: Dordrecht.

Koretz, G. (1998). U. S. Colleges look overseas. *Business Week,* 3309, 22.

Kramsch, C. (1993). *Context and Culture in Language Teaching.* Oxford: Oxford University Press.

Kramsch, C. (1996). The cultural component of language teaching. Available at http://www.ualberta.ca/~german/ejournal/archive/Kramsh 2. htm.

Kramsch, C. (1997). Culture and self in language learning. *Conference Proceeding on Teaching Towards in Intercultural Competence.* 7-13.

Kramsch, C. (2006) From communication competence to symbolic competence, *Modern Language Journal* 249-252.

Krashen, S. (1978). The monitor model. In R. Gingras. (Ed.) *Second-Language Acquisition & Foreign Language Teaching.* Arlington, Virginia: Centre for Applied Linguistics.

Krashen, S. (1981). *Second Language Acquisition and Second Langue Learning.* Oxford: Pergamon.

Krashen, S. (1982). *Principles and Practices in Second Language Acquisition.* Oxford: Pergamon Press.

Krashen, S. & Terrell, T.(1983). *The Natural Approach.* Oxford: Pergamon.

Krashen, S. (1985). *The Input Hypothesis: Issues and Implications.* London: Longman.

Krashen, S. (1988). *Second Language Acquisition and Second Language Learning* (eds.). Oxford: Prentice.

Krashen, S. (2003). English: The world's second language, in: *Proceedings of the 12th International. Symposium on English Teaching..* Taipei: Crane.

Lahdenpera, P. (2000). From monocultural to intercultural education research. *Intercultural Education,* 11(2), 201-207.

Lam, C. M. (2006). Reciprocal adjustment by host and sojourning groups: Mainland Chinese students in Hong Kong. In M. Byram, M. & A. Feng, (Ed.)

Living and Study Abroad—Research and Practice. Clevedon: Multilingual Matters..

Lamb, T. (2001). Metacognition and Motivation—learning to learn. In G. Chamber (Ed.) *Reflections on Motivation.* London: CILT.

Lamb, M. (2004). Integrative motivation in globalisation world. *System,* 32(1), 3-19.

Lambert, W. (1974). Culture and language as factors in learning and education . In F. E. Abour & R. D. Mead (Eds.) Cultural Factors in Leaarning & Education. (pp. 91-122). Bellingham, Washington: 5th Western Washington Symposium on Learning.

Lambert, W. & Taylor, D. (1996). Language in the lives of ethnic minorities: Cuban American Families in Miami. *Applied Linguistics,* 17, 477-450.

Larsen-Freeman, D. & Long, M. H. (1991). *An Introduction to Second Language Acquisition Research.* Essex: Pearson Education Limited.

Larsen-Freeman, D. (1983). Assessing global second language Proficiency. In M. Hines. & W. Rutherford (Eds.) *On TESOL '81.* Washington, D. C.:TESOL.

Larsen-Freeman, D. (2001). Individual cognitive/affective learner contributions and differential success in second language acquisition. In M. P. Breen (Ed.) *Learner Contribution to Language Learning.* Essex: Parson.

Lave, J. & Wenger, E. (1991). *An Introduction to Second Language Classroom.* London: Longman.

Leask, B. (2004). Trans-national education and intercultural learning: Reconstructing the offshore team to enhance internationalisation. *Proceedings of the Australian Universities Quality Forum 2004.*

Lenneberg, E. (1967). *Biological Foundation of Language.* New York: John Wiley & Son.

Lewis, J. & Ritchie, J. (2003). Generalising from qualitative research In J. Ritchie. & J. Lewis (ed.) *Qualitative Research Practice---A Guide for Social Science Students and Researchers.* Thousand Oaks, CA: Sage. .

Libben, G. & Lindner, O. (1996). Second language acquisition and second culture acquisition: fauxamis. Zeitschrift fur interkulturellen fremdsprachenunterricht, 1(1), Online available at http://www.ualberta.ca/~german/ejournal/archhive/libben 2, htm.

Lightbown, P. (1984). The relationship between theory and method in Second Language Acquisition research. In A. Davies, C. Criper & A. Howatt. (Eds.) *Interlanguage.* Edinburgh: Edinburgh Education University Press.

Lincoln, Y. S. & Guba, G. E. (1985). _Naturalistic Inquiry._ Beverley Hills, CA: Sage.

Littlewood, W. (1984) *Foreign and second language learning.* Cambridge: Cambridge University Press.

Littlewood, W. (1992). *Teaching Oral Communication: A Methodological Framework.* Oxford: Blackwell.

Liz, S., Ritchie, J. & O'Connor, W. (2004). Analysis: Practice, Principles and Processes. In J. Ritchie & J. Lewis (Eds.). *Qualitative Research Practice.* Thousand Oaks, CA: Sage.

Locke, E. A. & Latham, G. P. (1990). *A theory of goal setting and task performance.* Engelwood Cliff, NJ: Prentice Hall.

Long, M. (1983). Input and Second Language Acquisition Theory. Paper presented at the *Tenth University of Michigan Conference in Applied Linguisic.s.*

Long, M. (1996). The role of linguistic environment in second language acquisition. In W. C. Ritchie, & T. K. Bhatia (Eds.) *Handbook of Second Language Acquisition..* San Diego, CA: Academic Press.

Macaro, E. (2001). *Learning Strategies in Foreign and Second Language Classrooms.* London: Continuum.

MacIntyre, P.D., Donovan, L. & Standing, L. (2004). Extroversion and willingness to communicate in second language learning. *Paper presented in the Annual Conference of the Canadian Psychological Association,* Saint John's NL., June 2004.

Macnamara, M. (1973). Attitudes and learning second language. In R. Shuy & R. Fasold (Eds.) *Language Attitudes: Current Trends and Prospects.* Washington, DC: Georgetown University Press.

Manolopoulou-Sergi, E. (2004). Motivation within the information processing model of foreign language, *System, 32,* 427-441.

Macaro, E. (2001). *Learning Strategies in Foreign and Second Language Classrooms.* London: Continuum.

Marcus, H & Kitayama, S. (1991). Culture and the self: Implication for cognition, emotion and motivation. *Psychological Review,* 98, 224-253.

Marshall, C. & Rossman, G. (1999). *Designing Qualitative Research.* (eds.) London: Sage.

Marshall, K. (2001). What turns them on and what turns them off? In G. chamber

(Ed.) *Reflections on Motivation.* .London: CILT.

Mason, J. (2002). *Qualitative Researching* (eds). London: Sage.

Maxwell, J. (1996). *Qualitative Research Resign: An Interactive Approach.* Thousand Oaks, CA: Sage.

McGregor, J. (1993). Effectiveness of role playing and anti-racist teaching in reducing student prejudice. *Educational Research,* 86(4), 215-226.

McGroarty, M. (1998). Constructive and Constructivist Challenges for Applied Linguistics. *Language Learning,* 48(4), 591-622.

McGroarty, M. (2001). Situating second language motivation. In Z. Doryei & R. W. Schmidt (Eds.) *Motivation and Second Language Acquisition.* Honolulu: University of Hawaii.

McKay, S. L. (2002). *Teaching English as an International Language: Rethinking Approaches..* Oxford: Oxford University Press.

McLaughlin, B. (1978). The monitor model: Some methodological consideration. *Language Learning.,* 28(3), 309-332.

McLaughlin, B. (1987). *Theories of Second Language Learning.* London: Edward Arnold.

Mcmilliam, J. H. & Schmacher, S. (1989). *Research in Education: A Conceptual Introduction..*Glenview, Illinois: Scott Foresman.

McTear , M. (1975). Structure and categories of foreign language teaching sequences. *Working papers: Language Teaching Research.* Department of Language and Linguistics, Essex: University of Essex.

Mead, G. H. (1964). *Conversation: How Talk Organized.* Beverly Hill, CA: Sage.

Mendenhall, M. & Oddou, G. (1985). The dimensions of expatriate acculturation. *Academy of Management Review,* 10(1), 39-41.

Mertens, D. M. (1997). Research Methods in Education and Psychology: Integrating Diversity with Quantitative & Qualitative Approaches. Thousand Oaks, CA: Sage.

Merton, R. K. & Kendall, R. L. (1946). The focused interview. *Social,* 51, 541-557.

Merton, R. K., Fiske, M. & Kendall, P. L. (1956). The focused interview and focus groups: Continuities and Discontinuities. *Public Opinion Quarterly,* 550-556.

Meyer, M. (1991). Developing intercultural competence: Case studies of advanced foreign language learners. In D. Buttjes & M. Byram (Eds.) *Languages and Cultures.* Clevedon: ;Multilingual Matters.

Mileret, M. (1991). Assessing the gain in oral proficiency from summer foreign study. *ADFL Bulletin,* 22(3), 39-43.

Miles, M. B. & Huberman, M. (1984). *Qualitative Data Analysis.* Beverly Hills: Sage.

Miller, G. (1997). Building bridges—he possibility of analytic dialogue between Ethnography, Conversation analysis and Foucault. In D. Silverman.(Eds.) *Qualitative Research—Theory, Method & Practice.* London: Sage.

Miller, J. (2003). *Audible Difference.* Clevedon: Multilingual Matters.

Mishler, E. G. (1979). Meaning in context: Is there any other kind? *Harvard Educational Review,* 19, 1-9.

Mitchell, R. & Myles, F. (1998). *Second Language Learning Theories.* London: Edward Arnold.

Mishler, E. G. (1986). *Research Interview: Context and Narrative.* Cambridge, MA: Cambridge University Press.

Modiano, M. (2001). Linguistic imperialism. cultural integrity and ELT, *ELT Journal,* 55(4), 339-346.

Molenaar, N. J. (1982). *Research Interviewing: Context and narrative.* Cambridge, MA: Harvard University Press.

Morgan, D. L. & Krueger, R. A. (1998). *The Focus Group Kit* (eds.) Thousand Oaks, CA: Sage.

Morgan, P. R. (2001). Teaching Culture: *Practices in Practice* Boston, Mass: Heine & Heine.

Morse , J. M., Barrett, M. Mayan, M. Olson, K. & Spiers, J. (2002). Verfication strategies for estabilishing feliability and validity in qualitiave research. *International Jounal of Qualitative Research Methods,* 1(2), Spring, 23-42.

Moser, C. A. & Kalton, G. (1977). *Survey Methods in Social Investigation.* London: Heinemann.

Müller-Hartmann, A. (2000). The role of tasks in promoting intercultural learning in electronic networks. *Language Learning & Technology,* 4(2), September, 129-147.

Mumford, D. B.(1998). The measurement of culture shock. *Social Psychology and Psychiatric Epidemiology,* 33(4), March, 149-154.

Munroe, R. L. & Munroe, R. H. (1980). Perspectives suggested by anthropological data. In H. C. Triandis & W. W. Lambert (Eds.) Handbook of Cross-Cultural Psychology. Boston, MA: Allyn & Bacon.

Murphy E. (1988). The cultural dimension in Foreign language teaching: four models. *Languag,e Culture and Curriculum*, 1(2), 147-163.

Naiman, N., Frochlich, M. Stern, H. & Jodesco, A. (1978). The good language learner. *Research in Education Series No. 7*. Ontario, Canada: Institute for Studies in Education.

Nanda, S. & Warms, R. L. (1998). *Culture Anthropology* (eds.). Belmont, CA: Wadsworth/Thomas Learning..

Nash, D. (1991). The course of sojourner adaptation: a new test of U-curve hypotheses. *Human Organization*, 50, 283-286.

Neuliep, J. W. (2003). *Intercultural Communication*. New York: Houghton Mifflin Company.

Newport, E. (1990). Maturational constraints on language learning. *Cognitive Science*, 14, 11-28.

Noels, K. A. (2001). New orientations in language learning motivation: Towards a model of intrinsic, extrinsic, and integrative orientation and motivation. In Z. Dornyei & R. Schmidt (Ed.) *Motivation and Second Language Acquisition*. Honolulu, HI: University of Hawaii Press.

Noels, K. A., Pelletier, L. G. & Hallerand, R. J. (2003). Why are you learning a second language motivational orientation and self determination theory? In Z. Dorynei (Ed.) *Attitudes, Orientations and Motivations in Language Learning---A Supplement to Language Learning,: Supplement* 1. Michigan: Blackwell.

Norris-Holt, J. (2007). Motivation as a contributing factor in second language acquisition. On-line available in *http://itelj..org/articles/Norris-Motivation.html*.

Norton, B. (2000). *Identity in Language Learning: Gender, Ethnicity and Educational Change*. London: Longman.

Nunan, D. (2001). Second language acquisition in R. Carter & D. Nunan. (Ed.)*The Cambridge Guide to Teaching English to speakers of Other Language*. Cambridge: Cambridge University Press.

Oberg, K. (1960). Culture shock: adjustment to new cultural environments. *Practical Anthropology*, 7, 177-182.

O' Dowd, R. (2003). Understanding the 'other side': Intercultural learning in a Spain-English e-mail exchange. *Language, Learning & Technology, 7*(2), 108-114.

Oerter, R. (1995). Person's conception of human native: A cross-cultural comparison. In J. Valsiner. (Ed) *Comparative Cultural and Constructivist Perspectives Vol III.* Norwood, NJ: Ablex.

Oller, J. W. & Perkins, K. (1978). Intelligence and language proficiency as sources of variance in self-reported affective variable. *Language Learning,* 28, 85-97.

Oller, J. W. (1981). Language as Intelligence. *Language Learning.* 31, 465-492.

O'Malley, J., Chamot, A., Manzanares, G., Kupper, L. & Russon, A. (1985). Learning strategies used by learning and intermediate ESL students. *Language Learning,* 35, 21-46.

Oppenheim, A. N. (1982). An Exercise in attitudes measurement. In G. Breakwell, H. Foot & R. Gilmour (Eds.) *Social Psychology: a Practical Manual.* Basingstoke: Macmillan.

Oppenheim, A. N. (1992). *Questionnaire Design, Interviewing and Attitudes Measurement.* London: Pinter Publishers Ltd.

Oxford, R. & Nyikos, M, (1989). Variables affecting choice of language learning strategies by University students. *Modern Language Journal,* 73, 291-300.

Oxford, R. (1990). *Language Learning Strategies: What Every Teacher should Know.* New York: Newbury House.

Oxford, R. & Shearin, J. (1994). Language learning motivation: Expanding the theoretical framework. *Modern Language Journal,* 78, 12-28.

Oxford, R. (1996). Language Learning: *Pathways to the New Century.* Honolulu, HI: University of Hawaii Press.

Oxford, R. (1999). *Language Learning Strategies: What Every Teacher Should Know.* New York: Newbury House.

Pachler, N. (1999). Teaching and learning culture. In N. Pachler (Ed.) *Teaching Modern Foreign Languages at Advanced Level.* London: Routledge.

Paige, R. M. (1993). On the nature of intercultural experiences and intercultural education In M. R. Paige (Ed.) *Education for the Intercultural Experience.* (Chapter 1). Yarmouth, Maine: Intercultural Press.

Paige, R. M. & Martin, J. N. (1996). Ethics intercultural training. In D. Landis & R. S. Bhager (Eds.) *Handbook of Intercultural Training*. Thousand Oaks, CA: Sage.

Paige, R. M. & Stringer, D. (1997). *Training Design for International and Multicultural Programs.* Intercultural communication Institute: Portland, OR.

Paige, R. M. , Jorstad, H. , Siaya, L. Klein, F. & Colby, J. (1999). Culture learning in language education: A review of literature. In R. M. Paige., D. L. Lange & A. Peshova. (Eds.) *Culture as the Core: Integrating Culture into the Language Curriculum.* Minneapolis. University of Minnesota.

Parmenter, L.(1997). Becoming international in a Japanese school ;An ethnographic study.(Ed.), *Ph. D. Thesis in Durham University..* Durham, U. K.

Papademetre, L. (2003). *Division of Education Arts and Social Sciences, Internalisation Workshop Notes*. Adelaide: University of South Australia.

Patton, M. Q. (1980). *Qualitative Evaluation Methods*. Beverley Hills: Sage.

Patton, M. Q. (2002). *Qualitative Research and Evaluation Methods*. (Eds.). Thousand Oaks, CA: Sage.

Paulston, C. B. (1975). Ethnic relations and bilingual education: Accounting for contradictory data. *Bilingualism*. 6, 1-14

Pellegrino Aveni, VA. (2005). *Study Abroad and Second Language Use: Constructing the Self.* Cambridge: Cambridge University Press.

Pennycook, A. (1994). *The Cultural Politics of English as International Language.* London: Longman.

Pennycook, A. (1998). English *and the Discourse of Colonialism*. London: Reutledge.

Perloff, P. (1993). The *Dynamics of Persuasion*. Hillsdale, NJ: Lawrence.

Peterson, M. (1997). Language Teaching and Networking, *System*, 25(1), 29-37.

Phillips, D. L. (1971). Knowledge *from what: Theories and Methods in Social Research.* Chicago: Rand McNally.

Phillipson, R.(1992). *Linguistic Imperialism*, Oxford: Oxford University Press.

Pica, T. (1983). The role of language contexts in second language acquisition. *Interlanguage Studies Bulletin*, 7, 101-123.

Pinnemann, M. (1989). Is language teachable? *Applied Linguistics*. 10(1), 52-59.

Potter, J. (1997). Discourse analysis as a way of analysing naturally occurring talk. In D. Silverman (Ed.) *Qualitative Research: Theory, Method and Practice.* London: Sage.

Powell, R. G. & Anderson, J. (1994). Culture and class communication. In L. A. Samovar. & R. E. Porter (Eds.) *Intercultural Communication: A Reader.* . Belmont, CA: Ally & Bacon.

Ragin, C. C. (1994). *Constructing Social Research.* Thousand Oaks, CA: Sage.

Ramage, K. (1990). Motivational factors and persistence in foreign language study. *Language Learning,* 40, 189-210.

Rampton, B. (1995). *Crossing: Language and Ethnicity among Adolescents.* London: Longman.

Rei, M. (1994). Educational change in a technology-rich environment. *Journal of Research on. Computing in Education,* 26(4), 452-474.

Richards J., Platt, J. & Weber, H (1985). *Dictionary of Applied Linguistics.* London: Longman.

Ritchie, J. Lewis, J. & Elam, G. (2003). Designing and selecting samples. In J. Ritchie. & J. Lewis.(2003). (Ed.) *Qualitative Research Practice---A Guide for Social Students and Researchers.* Thousand Oaks, CA: Sage.

Rist, R. C. (1981). The Youth-work National Policy Study. *Paper Presented at the Annual of the American Educational Research Association.* Los Angeles.

Roberts, C., Byram, M., Baro, A., Jordan, S. & Street, B.(2001). *Language Learners as Ethnographers.*Clevedon: Multilingual Matters.

Robinett, B. W. (1978). *Teaching English to Speakers of Other Languages.* Minnesota: The University of Minnesota Press

Robinson, G. L. (1978). The magic-carpet-ride-to-another-culture syndrome: An international perspective, *Foreign Language Annual* 11: 135-146.

Robinson, G. L. N. (1985). *Cross-Cultural Understanding.* New York: Pergamon.

Robinson, G. L. (1988). *Cross-cultural Understanding: Processes and Approaches for Foreign Languages, English as a Second Language and Bilingual Educators.* New York: Prentice-Hall.

Robinson-Stuart, G. & Nocon, H. (1996). Second culture acquisition. Ethnography in the foreign language classroom. *Modern Language Journal,* 80, 431-449.

Robson, C. (2002). *Real World research* (eds.) Oxford: Blackwell.

Rogoff, B. (1990). Apprenticeship *in Thinking*. New York: Oxford University Press.

Rohrlich, B. F. & Martin, J. N. (1991). Host country and re-entry adjustment of student sojourners. *International Journal of Intercultural Relations*, 15, 163-182.

Rollin, H. (2006). Intercultural competence for students of Spanish: Can we teach it? Can we afford not to teach it? *Language Learning Journal*, Winter, 34, 55-61.

Rossier, R. (1976). Extroversion-Introversion as significant variable in the learning of oral English as a second language *Ph. D. Dissertation*. University of Southern California.

Rubin, J. (1975). What the 'good language learner' can teach us. *TESOL Quarterly*, 9, 41-51.

Ruben, B. D. (1976). Assessing communication competence for international adaptation. *Group and Organization Studies*, 1, 334-354.

Ruben, B. D. (1983). A system-theoretic view. In W. B. Gudykunst. (Eds.) *International and Intercultural Communication Annual: Intercultural Communication Theory*. Beverly Hills, CA: Sage.

Ryan, R. M. & Grolnick, W. S. (1986). Origins and pawns in the classroom: self-report and projective assessments of individual differences in children's perceptions. *Journal of Personality and Social Psychology*, 50, 550-558.

Ryan, E. B. , Giles, H. &Hewstone, M. (1988). The Measurement of language attitudes. In U. Ammon, N. Dittmar & K. Mattheier (Eds.) *Sociolinguistics: An International Handbook of the Science of Language and Society*. Berlin: Walter de Gruyter.

Ryan, R. M. & Deci, E. L. (2000). Self-determination theory and the facilitation of intrinsic motivation, social development and well being. *American Psychologist*, January, 2000, 68-76.

Ryan, P. (2003). Teaching for the intercultural person in G. Alred , M. Byram & M. Fleming (Ed.) *Intercultural Experiences and Education*. Clevedon: Multilingual Matters.

Samovar, L.A. & Poter, R. E. (2003). Understanding intercultural communication: An introduction and Overview. In L.. A. Samover & R. E. Porter (Eds.) *Intercultural Communication*. Belmont, CA: Wadsworth/Thomson Learning.

Sanchez, M. P. & Rodriguez, R. (1997). *El Billingismo. Bass la intervention. Psicologica.*, Madrid: Síntesis.

Savignon, S. (1972). *Communicative Competence: An Experiment in Foreign Language Teaching.* Philadelphia: Centre for Curriculum Development.

Savignon, S. (1983). *Communicative competence: Theory and Classroom Practice , Texts and Content in second Language Learning.* Reading: Addison Wesley.

Saville-Troike, M. (2003). The Ethnography of Communication: An Introduction. (eds.). Oxford: Blackwell..

Saville-Troike, M. (2006). *Introducing Second Language Acquisition.* Cambridge: Cambridge University Press.

Schalkwijk, Eus, Van Esch, K, Elsen, A., Satz, W. (2004). Learner Autonomy in foreign language education. In K. Van Esch & St. John, O. (Ed.) New *Insights into Foreign Language Learning and Teaching.* Frankfurt am Main: Peter Lang.

Schmidt, R. (1990)..The role of consciousness in second language learning. *Applied Linguistics*, 11, 127-158. .

Schmidt, R. (2001). Attention. In P. Robinson. (Ed.) *Cognition and Second Language Instruction.* (pp. 3-32).New York.: Cambridge University Press.

Schneider, W. & Shiffrin, C. (1977). Controlled and automatic processing, 1: detection, search and attention. *Psycholinguistic Review.* 84, 1-64.

Schumann, F. & Schumann, J. (1977). Diary of a language learner: an introspective study of second language learning. In H. Brown,. C. Yorio & R. Crymes (Ed.) *On TESOL'77.* Washington, D. C: TESOL

Schumann, J. H. (1978a). The acculturation model for second language acquisition. In R. Gingras (Ed.) *Second Language Acquisition and Foreign Language Teaching.* Arlington, VA: Centre for Applied Linguistics.

Schumann. J. H. (1978b). Second language acquisition: The pidginzation hypothesis. Language Learning, 26(2), 391-408.

Schumann, J. H. (1997). *The neurobiology of affect in Language.* Oxford: Blackwell *(also published by language learning as a supplement to Volume 48, 1997).*

Schwartz, H. (1994). Beyond individualism/collectivism: New cultural dimensions of values. In U. Kim, H. C. Triandis & G. Yoon (Eds.) *Individualism and Collectivism.* London: Sage.

Scollon, R. & Scollon, S. W. (1995). *Intercultural Communication.* Oxford: Blackwell.

Seale, C. (1999). Quality in qualitative research. *Qualitative Inquiry*, 5(4), 465-478.

Searle, W. & Ward, C. (1990). The prediction of psychological and socio-cultural adjustment and cross-cultural transitions. *International Journal of International Relations*, 14, 447-464.

Seelye, H. N. (1997). Cultural goals for achieving intercultural communicative competence. In A. E. Fantini, (Eds.) *New ways in teaching culture*. Alexandria: Teachers of English to Speakers of Other Languages.

Segall, M. H., Dasen, D. R., Berry J. W. & Portinga, Y.H. (1999). *Human Behaviour in Global Perspective*. (eds.). Needham Heights, MA: Allyn & Bacon.

Seliger, H. (1983). The language learner as a linguist: of metaphors and realities. *Applied   Linguistics , 4*, 179-191.

Selinger, H. & Shohamy (2000). *Second Language Research Method*. Oxford: Oxford University Press.

Selinker, L. (1972). Interlanguage. *International Review of Applied Linguistics*, 10, 209-231.

Sen Gupta, A. (2003). Changing the focus: a discussion of the dynamics of the intercultural experience. In G. Alred, M. Byram & M. Fleming (Ed.) *Intercultural Experience and Education*. Clevedon: Multilingual Matters.

Sercu, L. (2000). *Acquiring Intercultural Communicative Competence from Textbooks: The Case of Flemish Adolescent Pupils Learning German*. Leuven, Germany: Leuven University Press.

Sercu, L. (2002). Autonomous learning and the acquisition of intercultural communicative competence: Some implications of course development. *Language, culture and curriculum*, 15(1), 61-74.

Shi, X. (2006). Intercultural transformation and second language socialisation. *Journal of InterculturalCcommunication*, 11, 1404-1634.

Schiffrin, D. (1994). *Approaches to Discourse*. London: Blackwell.

Shrigley, R. L. (1990). Attitudes and behaviours are correlated. *Journal for Research in Science Teaching, 27*, 97-113.

Siberstein, S. (2001). Sociolinguistic. In carter, R. & Nunan, D. (Ed.) *The Cambridge Guide to Teaching English to Speakers of Other Language*. Cambridge: Cambridge University Press,

Siegal, M. (1995). Individual differences and study abroad: women learning Japanese in Japan. In B.F. Freed.(Ed.) *Second Language Acquisition in a Study Abroad Context.* Philadelphia: John Benjamins.

Singer, M. R. (1987). *Intercultural Communication: A Perceptual Approach.* Englewood Cliff, NJ: Prentice-Hall

Silverman, D. (1989). Telling convincing stories: a plea for cautious positivism in case studies. In B. Glassner. & J. Moreno (Eds.) *The Qualitative-Quantitative Distinction in the Social Sciences.* Dordrecht: Kluwer.

Silverman, D. (1998). *Harvey Sacks—Social Science & Conversation Analysis.* New York: Oxford University Press.

Silverman, D. (2001). *Interpreting Qualitative Data—Methods for Analysing, Talk, Test and Interaction* (eds.). London: Sage.

Silverman, D. (2004). Qualitative Research: *Theory, Method and Practice.* London: Sage.
Silverman, D. (2005). *Doing Qualitative Research---A Practical Handbook:* London: Sage.

Skehan, P. (1998). *Cognitive Approach to Language Learning.* Oxford: Oxford University Press.

Smith, A. D. (1999). Toward a global culture? In Held, J. & McGrew, A. (Eds.) *The global transformations reader.* Oxford: Polity Press.

Smith, E. Mackie, D. (2000). *Social Psychology.* New York: Worth.

Smith, P. B. & Schwartz, S. (1997). Values. In J. W. Berry, M. H. Segal & C. Kagitcibasi. (Eds.) *Handbook of Cross-cultural Psychology—Social Behaviour and Application.* Boston, MA: Allyn & Bacon.

Snow, C. & Ferguson, C. (1977). *Talking to Children: Language Input, and Acquisition.* Cambridge: Cambridge University Press.

Snow, C. & Shapira, R. (1985). The role of social psychological factors in second language learning. In Celce_Murcia, M. (Ed.) *Beyond basics: Issues and Research in TESOL.* Rowley, Mass: Newbury House.

Sorace, A. (1993). Incomplete vs. diverse representations of activity in non-native programmes of Italian. *Second Language Research,* 9, 22-47.

Spitzberg, H. (1997). A model of intercultural communication competence In L. A. Samovar & R. E. Porter (Eds.) *Intercultural Communication: A Reader.* Belmont, CA: Wadsworth.

Spolsky, B. (1969). Attitudinal aspects of second language learning. *Language learning,* 19, 271-285.

Spolsky, B. (1989). *Conditions for Second Language Learning*. Oxford: Oxford University Press.

Spolsky, B. (2000). Language motivation visited. *Applied Linguistics*, 21, 57-169.

Spradley, J. P. (1979). *Ethnographic Interview*. New York: Holt Rinehart.

Spradley, J. P. (1980). *Participant Observation*. New York: Rinehart and Winston.

Spradley, J. P. & McCurdy, U. W. (1980). *Anthropology: The Cultural Perspective* (eds.) Prospect Heights, IL: Waveland.

Stables, A. & Wikeley, F. (1999). From bad to worse: Pupils' attitudes to modern foreign languages at ages 14 and 15. *Language Learning Journal*, 20,December, 27-31.

Strauss, A. L. & Corbin, J. (1990). *Basic of Qualitative Research*. Newbury Park, CA: Sage.

Sternberg, R. J. (2002). The theory of successful intelligence and its implications for language-aptitude testing. In P. Robinson (Ed.) *Individual Differences and Instructed Learning*. Amsterdam: John Benjamins.

Swain, M. (1985). Communicative competence: some rules of comprehensive input and comprehensive output in its development. In S. Gass & C. Madden (Eds.) *Input in Second Language Acquisition*. Rowley, MA: Newbury House.

Taft, R. (1981). The role and personality of the mediator. In S. Bochner (Ed.) The *Mediating Person: Bridges between Cultures*. Boston, Mass: G. K. Hall Company.

Talburt, S. & Stewart, M. (1999). What's the subject of the study abroad?: Race, gender and living culture. *Modern Language Journal*, 83(2), 163-175.

Tannen, D. (1982). Spoken and Written Language: Exploring Quality and Literacy. Norwood, NJ: Ablex.

Tarone, E. (1980). Communication strategies, foreign talk and repair in interlanguage. *Language Learning*, 30, 417-431.

Tarone, E. & Liu, G. (1985). Situational context, variation and second language acquisition theory. In G. Cook. & J. Seidlhofer (Eds.)*Principle and Practice in Applied Linguistics*. Oxford: Oxford University Press.

Thorne, S. L. (2000). Second language acquisition theory and the truths about relativity. In J. P. Langolf (Ed.) *Socio-Cultural Theory and Second Language Learning*. Oxford: Oxford University Press.

Ting-Toomey, S. (1988). Intercultural conflict styles: A face-negotiation theory. In Y. Y. Kim & W. Gudykunst (Eds.) *Theories in Intercultural Communication.* Newbury Park, CA: Sage.

Ting-Toomey, S. (1999). Communicating *Across Culture.* London: Guilford.

Ting-Toomey, S. (2003). Managing intercultural conflicts effectively. In L. A. Samovar & R. E. Porter (Eds.) *Intercultural Communication.* Belmont, CA: Wadsworth/Thomson Learning.

Tomlinson, J. (1999). *Globalization & culture.* Cambridge: Polity Press.

Towell, R. & Hawkins, R. (1994). *Approaches to Second Language Acquisition.* Bristol, PA: Multilingual matters.

Tremblay, D. F. & Gardner, R. C. (1995). Expanding the motivation construct in language learning. .*Modern Language Journal,* 79, 505-518.

Tucker, G. & Lambert, W. (1973). Sociocultural aspects of language study. In J. Oller. & J. Richards (Eds.) *Focus on the Learner.* Rowley, Mass: Newbury House.

Tsai, Y. (2008). Bottlenecks and solutions: Promoting in a foreign language classroom. *Paper presented on the 9th International Conference of Association for Language Awareness, June,* University of Hong Kong.

UNESCO (2007). *Study Abroad 2006-2007.* Paris: UNESCO Publishing.

Upshur, J. (1968). Four experiments on the relation between foreign language teaching and learning. *Language Learning,* 18(2), 111-124.

Unseen, J. & Unseen, R. H. (1967). The interfaces of a binatinal third culture: a study of the American community in India.*Journal of Social Issues,* 23(1), 130-143.

Ushioda, E. (1994). *Learner Autonomy.* Dublin, Ireland: Authentik.

Ushioda, E. (1996). *Learner Autonomy 5: The Role of Motivation.* Dublin: Authentik.

Ushioda, E. (2006). Language motivation in a reconfigured Europe: Access, identity, autonomy. *Multilingual & Multicultural Development,* 27(2), 147-161.

Van Deuzen, E. (1998).*Paradox and Passion: An Existential Approach to Therapy and Counselling.* Chichester: Wiley.

Van Dick, R. , Wagner, U, Pattigrew, T. F.., Christ, O., Worlf, C. & Petzel, T. (2004). Role of perceived importance on inter-group contact. Journal of Personality and Social Psychology, 87(2), 211-227..

Van Geert, P. (1994). Dynamic Systems of Development: Change between Complexity and Chaos. New York: Harvester Wheatersheaf.

Vallerand, R. J. (1997). Toward a hierarchical model of intrinsic and extrinsic motivation. In M. P. Zanna (ed.) Advances in Experimental Social Psychology. San Diego, CA: Academic Press.

Vigneron, F. (2001). Study of landscapes as an approach to openness to others. In M. Byram, A. Nichols & D. Steven(Ed.) Developing Intercultural Competence. Clevedon: Multilingual Matters.

Vygotsky, L. S. (1978). Mind in Society: The Development of Higher Psychological Process. Cambridge, MAL Harvard University Press.

Wainer, H. & Baun, H. I. (1988). Test Validity. Hildale, NJ: Lawrence Earlhaum Associates.

Wallner, M. (1995). The value of A-level texbooks for teaching German culture, German Teaching, 12, 8-12.

Ward, C. & Kennedy, A. (1992). Locus of control, mood disturbance and social difficulty during cross- cultural transition. International Journal of Intercultural Relations, 16, 175-194,

Ward, C. & Kennedy, A. (1993). Psychological and socio-cultural transitions: A comparison of secondary students overseas and at home. International Journal of Psychology, 28, 129-147.

Ward, C. & Kennedy, A. (1994). Acculturation strategies, psychological adjustment, and socio-cultural competence during cross-cultural transitions. International Journal of Intercultural Relations, 18, 329-343.

Ward, C. (1995). Acculturation. In D. Landis & R. Bhagat (Eds.) Handbook of Intercultural Training. Newbury Park: Sage.

Ward, C. & Kennedy, A. (1996). Crossing culture: The relationship between adjustment In J. Pandey, P. Sinha & P.P.S. Bhawuk (Eds.) Asian Contributions to Cross-cultural Psychology. New Delhi, India: Sage.

Ward, C., Leong, C. H. & Kennedy, A. (1998). Self constructs, stress, coping and adjustment during cross-cultural transition. Paper presented on the Annual Conference of the Society of Australia Social Psychologists. Christchurch: New Zealand.

Ward, C. (1999). Acculturation and adaptation Revised. Journal of Cross-Cultural Psychology, 30(4), 422-444.

Ward, C. & Rana-Deuba, A. (2000). Home and host culture influences on sojourner adjustment. *International Journal of Intercultural Relations*, 22, 277-291.

Ward, C. , Bochner, S. & Furham, A. (2001). *The Psychology of Culture Shock*. Newbury Park: Sage.

Warden, C. & Lin, H. J.(2000). Existence of integrative motivation. In Asian EFL setting. *Foreign Language Annals*, 33, 535-547.

Wardhaugh, R. (1985). *How conversation works*. Oxford: Basil Blackwell.

Walberg, H. Hase, K. & Pinznr Rasher, S. (1978). English acquisition as a diminishing function of experience rather than age. *TESOL Quarterly*, 12, 427-437.

Warschauer, M . (2000). The changing global economy and the future of English teaching. *TESOL Quarterly*, 34, 511-525.

Watanabe, Y. (1990). External variables affecting language learning strategies of Japanese EFL learners: Effects of entrance examination, years spent at college/university, and staying overseas. *Lancaster University (ERIC Document Reproduction Service No. ED334822)*.

Watson-Gegeo, K.A. (2004). Mind, language and epistemology: Toward a language acquisition paradigm for SLA. The *Modern Language Journal*, 88(3), 331-350.

Weber, S. (2005*). Intercultural Learning as Identity Negotiation*. Frankfurt: Peter Lang.

Weiner, B. (1992). *Human Motivation: Metaphors, Theories, and Research*. Newbury Park: Sage.

White, L. (1987). Against comprehensive input: Input hypothesis and the development of second language competence. *Applied Linguistics*. 8, 95-110.

White, R. (1976). Strategies of adaptation: An attempt at systemic descriptions. In R. Moss (Ed.) *Human Adaptation: Coping with Life Crises*. Lexington, MA: DC Heath.

Williams, G. (1996). Culture in language learning and teaching: Requirements for the creation of a context of negotiation. In G. William (Ed.) Issues in cross-cultural communication. *The European Dimension in Language Teaching*. Nimegen: Hogeschool Gelderlan.

Williams, M. Burden, R. L. & Al-Baharma, S. (2001). Making sense of success and failure: The role of the individual in motivation theory. In Z. Dornyei. &

E. Schmidt (Eds.) *Motivation and Second Language Acquisition.* Honolulu, HI: University of Hawaii Press.

Wilkinson, S. (2002). The omnipresent classroom during summer study abroad: American students in conversation with French hosts. *The Modern Language Journal.* 86(2), 157-173.

Witte, K. (1993). A theory of cognition and negative affect: Extending Gudykunst and Hammer's theory of uncertainty and anxiety reduction. *International Journal of Intercultural Relations,* 17, 197-215.

Woods, P. (1996). *Researching the Art of Teaching: Ethnography for Educational Use.* London: Routledge.

Zimmerman, S. (1995). Perceptions of Intercultural communication competence and international student adaptation to an American campus. *Communication Education,* 44, 321-335.

Zobl, H. (1995). Converging evidence for the acquisition-learning distinction. *Applied Linguistics,* 16(1), 35-56.

Appendix I
Extracts of Focus Group Interviews

Analysis of Focus Group Interview (Group A)

Source of the Data	Element	Category
		(Theme 1)
A3: I enjoy communicating with people from different countries more than native speakers. But I don't know why I have this kind of feeling. I feel the Europeans have something in common with the Asian such as food or dresses. American people are direct and honest in their character. The Europeans may not have direct comments when they feel something is bad.	-Neutral perceptions -Different tastes	1.1 1.2
A4: When I communicate with native speakers, they are kind to me. They tolerate my poor English as I am not a native speaker. I really learn a lot from communicating with them.	-Positive perceptions -Tolerance of American people	1.1 1.2
A1: I think the Europeans usually have the same topics as the Asians. I like to talk about soccer or political issue with them. Their lifestyles are similar with mine. It seems to me that I have more topics when I talk to European friends. I also like the European accent even though I sometimes have hard time in understanding them.	-Neutral perceptions -Different topics	1.1 1.2
A2: Most of my friends are Asian and Europeans. However, I like the ways how American people talk and their accent when they talk.	-Positive perceptions -American English	1.1 1.2
A6: It is easy for me to communicate with people from different countries such as people from Japan, Korea----etc. As I ever stayed in different states of the U.S., I find California with different kinds of people is multicultural. There are different people with different accents. I may not really understand what they try to convey sometimes. But I think I get used to it.	-Positive perceptions -Getting used to it	1.1 1.2
A7: I feel it is easy for me to communicate with native speakers because they speak standard English. I also learn English from communication with them. When I talk to those people with strong accents like Indians, I have a hard time in understanding what they say.	-Positive perceptions - American English	1.1 1.2

Although this kind of thing happens, I find people from different countries still easily understand each other.		
A5: To me, communicating with people from different countries is easier because we have similar backgrounds, experiences, thought and values.	-Neutral perception -Different cultural backgrounds	1.1 1.2
A8:When I just came here in the U.S., my English is in a very low level. I feel terrible while speaking English with bad accent and pronunciation. I feel frustrated. I decided to keep talking and talking and tried to find somebody that can listen and speak to me. My English has been improved a lot. Now I feel comfortable with communicating with native speakers.	-Positive perceptions -Knowing the ways to communicate with people	1.1 1.2
A9: I feel comfortable with native speakers and people from different countries. I learn many ways to communicate with people while knowing different cultures.	-Positive perceptions -Learning different cultures	1.1 1.2
A10: I enjoy communicating with native speakers because I can learn a lot from it.	-Positive perceptions -A kind of learning	1.1 1.2 (Theme 2)
A4: I think it is hard to make friends with native speakers. If we have no American classmates in the research rooms, we may have no chance to make friends with them.	-Neutral perceptions -No chance	2.1 2.2
A3: I try to make friends with American people. I have many American classmates. They often invite me to their parties. I find they make friends on the equal basis. They are more practical and think friends should be treated equally. They need your feedback if they help you.	-Positive perceptions -Practical concerns	2.1 2.2
A2: I have good American friends. They like to invite me to their houses and know more about my culture.	-Positive perceptions -Sharing my culture	2.1 2.2
A1: I don't have American friends. I may have problems with making friends with them because of topics or cultural differences.	-Negative perceptions -Topics or cultural differences	2.1 2.2
A5: It is not easy to make friends with native speakers. I think topics are usually the problem. Besides, American people have different social groups according to their ethnic backgrounds.	-Negative perceptions -No topics and different social groups.	2.1 2.2

A6: In my opinion, we may get along with some of American friends, but they may not be your real friends.	-Neutral perceptions -No real friendship	2.1 2.2
A7: I can get along with American friends, but it seems hard for me to make Americans as close friends because of different cultural backgrounds. Language is also the problem because sharing backgrounds involves some of the words which can not be translated.	-Neutral perceptions -Language problems & cultural differences	2.1 2.2
A8: American people are usually friendly, but it is not easy to make close friends with them. When you reach the topic related to their privacy, they may change the topic. I would rather make friends with the Europeans or those immigrants who come to the U.S. at their very young ages. I just accept those who can accept my culture as my friends. When American people can't accept my culture, I feel I am discriminated.	-Neutral perceptions -No real friendship & cultural barriers -Cultural identity	2.1 2.2 3.3
A9: Some American people just ignore me because they think I can't speak English fluently. So I don't think it is easy for me to make friends with native speakers	-Negative perceptions -Language barriers	2.1 2.2
A10: I like to make friends with people from different countries but rather American people.	-Negative perceptions -Preferences	2.1 2.2
		(Theme 3)
A3: I watch TV and find American culture is full of sexual temptation. It is kind of hard for me to understand it. I see a lot of talk shows but could not tell what is good humour or bad humour.	-Negative perceptions -Confusion about the target culture	3.1 3.2
A4: I find American culture involves racial discrimination because there are many races in this country.	-Negative perceptions -Racial problems	3.1 3.2
A2: I agree discrimination is one of the parts in American culture. I was not discriminated on campus, but I did have one experience of being discriminated by the tone of native speakers.	-Negative perceptions -Discrimination -Culture shock	3.1 3.2 4.3
A1: But I think American culture is full of creativity, love of God for helping them with everything they need, and problem-solving abilities. They believe in God which help them with everything they need and then they can solve the problem of their own.	-Positive perceptions -creativity, love for God &problem-solving abilities	3.1 3.2

A6: American culture is united, tolerant and open-minded. It is a country which accepts different kinds of people as its citizens and integrates different kinds of cultures into its own culture. I really appreciate American culture.	-Positive perceptions -Integration, tolerance, open-mindedness	3.1 3.2
A7: American people are friendly and nice to me. One thing I would like to point out that American culture is multicultural. I am sort of confused about what culture is exactly American culture. But I think it is fine with me. Whenever I know it, I learn it.	-Positive perceptions -Multiculturalism	3.1 3.2
A5: I consider American culture positive to me because I learn a lot from it. The part of American culture that I really appreciate is that American people like to give things and help others.	-Positive perceptions -Generosity & helpfulness	3.1 3.2
A8: Unfortunately I feel a little disappointed at American culture. I never think what is good or bad when I share my culture with them, but some of American people simply make judgement without any reason and proud of themselves. But I am also impressed with the fact that American people are born to be equal and free in a society of democracy. They can do anything they want to do.	-Neutral perceptions -democracy & pride	3.1 3.2
A9: American culture is full of freedom, open-mindedness and diversity. I appreciate its strengths. Since I come here, I become open-minded to accept other cultures. When I was in my home country, I cared about what people think and talk about me. But I don't care about it now .	-Positive perceptions -Freedom. open-mindedness & diversity	3.1 3.2
A10: American culture is democracy and open-mindedness. I like to learn more about it.	-Positive perceptions -Open-mindedness & democracy	3.1 3.2
		(Theme 4)
A1: I don't have coping problems. My feeling about studying in the U. S. is not very comfortable because of cultural difference. American culture can be seen in the movies. I mean it is totally different from mine.	-Psychological adaptation -Problems in cultural differences	4.1 4.2
A2: My general feeling about studying abroad is good. I learn a lot in professional knowledge. However, in	-Psychological adaptation -Problems in	4.1 4.2

300

the real life I sometimes have hard time in communicating with American friends because of culture difference.	communication and cultural differences	
A3: I have no problem in adapting to the lifestyles of American people in the U. S. because the life in my home country are pretty the same as the life in the U. S.. One thing I don't like is that Americans are not like gentlemen to help me with my luggage at the airport. Maybe it happens more in the west coast than in the east of the U. S..	-Psychological & social adaptation	4.1
A4: Studying abroad is a good experience, especially when I get a lot from the understanding of cultural differences.	-Psychological & social adaptation	4.1
A5: When I just came here in the first 3 years, I felt bad. After 3 years, I become better in adaptation. I feel fine and satisfied with the life of studying in the U. S.	-Psychological & social adaptation	4.1
A6: I feel comfortable with studying abroad. It is definitely a wonderful experience.	- Psychological & social adaptation	4.1
A7: I become more confident and independent now. I learn American culture and make friends with people from different countries.	- Psychological & soial adaptation	4.1
A9: Now I become more independent and confident. I learn quite a few skills in the U. S..	- Psychological & social adaptation	4.1
A8: I am happy with studying abroad. After coming here in the U. S., I start to find how many differences there are in different countries. While being here in different cultures, I also know my own culture.	- Psychological & social adaptation -Cultural identity	4.1 3.3
A10: Studying abroad makes me learn how to take care of myself. Now I am independent enough to do everything for my own.	- Psychological & sociall adaptation	4.1
		(Theme 5)
A2: English is very important in my study. I need it to get more professional knowledge. I also need it to discuss what I know with classmates and teachers because it is part of communication skills. It is less important in my real life because native speakers	-Instrumental &Integrative motivation -The need for communication & getting knowledge	5.1 5.2

often tolerate my poor English.		
A3: I think native speakers serve you better if you can speak good English. They explain more to you if you speak better English. Students are easily discriminated if they speak poor English. Americans will ignore you if you can't speak English well.	-Integrative motivation -For being served and treated well.	5.1 5.2
A4: If we can speak better English, American people may treat us more friendly. Besides, we can express more logically to make people more understand us if we speak English well.	- Integrative motivation -For being treated better	5.1 5.2
A1: English is part of communication skills to make American people understand more about what we think. If we are not good at English, our English hinders the effect of communication. But I don't think it can decide whether or not American people respect us. It can only affect the quality of our life.	-Integrative & Instrumental motivation -For life & communication	5.1 5.2
A5: English is definitely important in this society even though some old people can still survive without speaking English. I don't care what people think of my accent but really care the contents and topic while sharing something with others.	-Instrumental & Integrative motivation -For life & communication with people	5.1 5.2
A6: English is very important to you when you communicate with people. It plays a role in how you interact with others and how people treat you in this society.	- Integrative motivation -For being treated well & interaction e	5.1 5.2
A7: English is important because I live in this society. I hope I can get into the mainstream some day. I don't want to be separated from others anyway.	- Integrative motivation -Getting into the mainstream the society	5.1 5.2
A8: English is important to my career in the future. I have come here for almost four years. I think English is something that I need in my everyday life. In my mind, English is not a foreign language any more because I have to use it for speaking and writing e-mails to people. English is part of my life.	- Instrumental & integrative motivation -For career & communication	5.1 5.2
A9: English is important to communicate with people in the U. S. It is also important to get a good job. English is also part of my thinking system.	- Instrumental & integrative motivation -For communication,	5.1 5.2

	career & a thinking	
A10: I need English to express myself. It is also important to my survival in this society.	system -Instrumental & integrative motivation -For communication & survival	5.1 5.2 **(Theme 6)**
A4: Learning English from everyday life depends on the attitudes. If we don't like to learn it. We may not learn much. However, if we like to do it, we can learn a lot from watching TV and listening to the radio. I learn a lot from listening to the radio.	-Learning English from TV & the radio	6.1
A3: I often learn English from my friends. Whenever they say interesting words, I ask them to spell them. Another way to learn English is to watch TV and listen to the radio.	-Learning English from friends, TV & the radio	6.1
A2: I feel it is not enough to simply talk to native speakers. If I want to learn more English from my life, I talk to myself as possible as I can. Another way is to ask American friends to correct my English. Watching TV and listening to the radio are also helpful to improving English. **A1:** (No opinions)	-Learning English from American friends, talking to oneself, TV & the radio	6.1
A7: I learn a lot of English from a Canadian friend and enjoy this kind of learning. That's the most effective way in learning English speaking and listening. If you ask me how to learn English from everyday life, I will suggest finding a native speaker as a roommate is the best way.	-Learning English from Canadian friends and American roommates	6.1
A5: Living with a host family or an American roommate is rally a good way to improve English. I sometimes learn English from reading the Bible and watching TV.	-Learning English from a host family, American friends, Bible & TV	6.1
A6: I often listen to the radio and learn many words from the dictionary. I worked hard as possible as I could before. Now I feel my English stays in a certain level and become less motivated to learn English because I feel my English is good enough to communicate with people in my life. If I try to make an American boyfriend, I may become	-Learning English from the radio and without consciousness	6.1

303

more motivated to learn English. I think it just depends on the goal. It may be natural for me to learn English. I might learn English without consciousness and don't know I'm still learning it.		
A8: Talk, talk and talk. I try to practice English with native speakers and people from different countries. I put myself in a very hard situation when I just came here. After one year, I become more comfortable with talking to native speakers.	-Learning English from people	6.1
A9: I like to talk to people and concentrate on what teachers talk in the class. English is also part of my thinking system. I watch TV shows and listen to the radio. I read different kinds of books, and try to think in English.	-Learning English from people, TV, the radio , books and a thinking system	6.1
A10: I learn a lot of English from my American friends. They correct my errors. I also learn to think in English.	-Learning English from American friends and a thinking system	6.1

Notes:

(1) All the raw data are written originally from the contents tape-recorded during interviews. The grammatical errors shown in the extracts are not corrected by the researcher.

(2) Some participants in Group A like to use 'you' or 'we' to refer to 'I'.

(3) Some participants in Group A express their internal processing mechanisms by saying 'thinking in English' or 'talking to myself'.

Analysis of Focus Group Interview (Group B)

Source of the Data	Element	Category
		(Theme 1)
B3: In terms of communicating with people, I find there are cultural barriers. The reason we have cultural barriers is that there is no topic we can share with native speakers. I find European people like to sit together. Asian people like to sit with the Asians. People from different countries have same problems in finding shared topics. Even Australians sometimes cannot understand native speakers.	-Negative perceptions -No shared topics	1.1 1.2
B1: I agree. The accent of native speakers is also the problem when I communicate with them.	-Negative perceptions -Language barriers	1.1 1.2
B4: I think culture and lifestyles are the main problems. But it is interesting to talk to people with different accents because I have to guess what they mean.	-Neutral perceptions -Cultural barriers	1.1 1.2
B2: I think I learn a lot from communicating with people because I have to speak English all the time. While speaking to native speakers, I have more confidence in my English.	-Positive perceptions -Practicing English	1.1 1.2
B7: I don't like to communicate with people. To communicate with native speakers is painful for me even though they are friendly and open-minded. People in my country are usually shy and not good at socializing with people. Sometimes I try to open my mind to greet people. However, I find American people here are superficially nice to me sometimes.	-Negative perceptions -Personality	1.1 1.2
B5: American people are usually friendly. If you let them know you are a new comer and do not speak English fluently, they become patient and accept the way you say. They may even speak slowly to let you understand them. They may expect me to use wrong words or stop few seconds without saying anything. However, if I join a group, it may be hard for me to communicate with American people. The reason is that they usually speak fast and easily change their	-Neutral perceptions -Language & cultural barriers	1.1 1.2

305

topics.		
B6: Whether or not you can communicate with native speakers depends on cultural difference and personality. When American people say 'How are you', they don't really pay attention to your response. They just want to be nice to you. But they are just friendly in the beginning. They may expect your feedback in social activities. I try to join their social groups, but it seems not easy to communicate with them.	-Negative perceptions -Cultural barriers -Culture shock	1.1 1.2 4.3
B8: Actually I have experiences in working with Americans n the lab. In the lab, I have many chances to meet native speakers. I have a hard time in communicating with them because I am consciously getting inferior to them. I am nervous when I talk to native speakers. When I talk to the second generation of American immigrants from my home country, I have hard time in speaking English to them. I would rather speak my native language with them.	-Negative perceptions -Psychological factors	1.1 1.2
B9: I agree. I divide people whom I usually communicate with into two groups. One refers to my classmates and professors. The other belongs to people from different countries. If I meet my classmates and professors, they assume me to be a regular student who can speak English fluently. They usually speak fast. I did have hard time to understand them when I just came here. I might ask them to slow down and repeat what they say. When I communicate with classmates from different countries, it becomes much easier for us because we use simpler words and phrases.	-Neutral perceptions -Language barriers	1.1 1.2
B10: When I communicate with native speaker, I can speak English faster. However, when I talk to people from different countries, I may speak slowly and feel relaxed in communication. The ways of communication are a little different. The problem of communication may come from the words we do not know and the usage of the words when we speak to native	-Neutral perceptions -Language & cultural barriers	1.1 1.2

		(Theme 2)
speakers. If we talk to people from different countries, it becomes much easier. Especially when we communicate with Asian people, we can sometimes guess what they mean because of similar cultural backgrounds.		
B1: I think it is not easy to make friends with native speakers, no matter if you are willing to do it. At least you have to know their slangs, topics and habits. Anyway, you have to know more about their culture.	-Neutral perceptions -Language & cultural barriers	2.1 2.2
B4: I think it depends. Most of American people are friendly, open-minded and easy to get along with. For me, I meet American people who are very helpful and nice. I usually share my ideas with them.	-Positive perceptions -Sharing ideas	2.1 2.2
B3: When I just came here, it seemed not easy to make American friends. However, after living with American roommates, I find it is not so hard as I think. Maybe they like parties than we do. Sometime I think culture is not a big deal if you know how to appreciate it. However, I find American people like to talk about the relationship between each other. That's the problem. I am not interested in that kind of topics.	-Positive perceptions -Cultural differences	2.1 2.2
B2: I think you have to take the first step, if you want to make American friends. When you are not shy and become active to talk to them, it should be easier to make American friends. I find most of the native speakers in the U. S. are nice and polite.	-Positive perceptions -Personality & American culture	2.1 2.2
B7: I don't make friends with American people. But I make more international friends.	-Negative perceptions -No reason	2.1 2.2
B5: I know American people, but I don't make friends with them. In fact, I have no chance to make American friends because engineering students usually work alone and independently. Most friends come from the same country as mine. We build up our own social group. It is sometimes good for us to understand the new environment.	-Negative perceptions -No chance and willingness	2.1 2.2
B6: I don't think American people can become my good friends. They cannot	-Negative perceptions -Language barriers	2.1 2.2

307

share my feelings by using another language.		
B8: I don't mind making friends with native speakers. But I can't find any topic that can be shared with them because of cultural differences. I may have more topics to be shared with Asian people. I am more interested in making friends with Asian people.	-Neutral perceptions -Cultural differences & no shared topics	2.1 2.2
B9: But I think sports can be common interest and a good topic I can share with native speakers. However, I don't have many chance to make friends with American people. I have more international classmates than American classmates in my class.	-Neutral perceptions -No change	2.1 2.2
B10: I don't think the way of making American friends is different from the way of making international friends. It is easy for me to know native speakers and make friends with them. But it is hard to make the friendship deep to the closer level. The friendship usually stays in the 'greeting' level. For the friendship with Asian people may go further to get together for lunch or dinner. However, whether the friendship can be maintained still depends on how you see the friendship and what kind of friends you want to have. **B4**: (No response)	-Neutral perceptions -Cultural barriers	2.1 2.2
		(Theme 3)
B1: American culture can be seen from the activities and lifestyles of American people. However, it is not easy to understand American culture. I find American people living in different states of the U. S. even have different kinds of lifestyles.	-Neutral perceptions -Variety of culture	3.1 3.2
B2: Americans very care their society. For example, they like to talk about political issues and express their opinions about public affairs.	-Neutral perceptions -Democracy	3.1 3.2
B3: American people care themselves more than their families or friends. They are self-centred. They only think about the self.	-Negative perceptions -Self-centredness	3.1 3.2
B7: The United States is a big country which consists of 50 states. So its culture is various in different states. It is hard	-Neutral perceptions -Multiculturalism, junk food & fast food	3.1 3.2

for me to understand American culture. I think Mcdonald represents a kind of American culture. Fast food and junk food are part of American life.		
B5: I don't really get involved in American culture. I guess privacy is part of American culture. I attended a BBQ party in my American friends' house once. We had to finish the party before their kids came back home.	-Neutral perceptions -Privacy	3.1 3.2
B6: I think American people are sort of selfish. They protect themselves very much. They are also proud of themselves and like to show something good about themselves. I feel bored and alone when I attend their social activities. Due to the cultural differences, Asian people like to stand on the corner of social occasions. Now I am getting better because I know what they like to talk.	-Negative perceptions -Selfishness & pride	3.1 3.2
B8: I find American culture is very different from mine in the attitudes toward studies. In my case, I work hard to get better grades. But they only try to pass the exams. As to the life of American people, they seem not to care whether or not the environment is clean or dirty. For example, they wear shoes to touch the carpet. They do not like to wash dishes after the meals. They do also not like to wash their faces in the morning. Their lifestyles are really different from mine.	-Negative perceptions -Different values & lifestyles -Culture shock	3.1 3.2 4.3
B9: American people try everything they can do but change their minds any time for practical reasons. I mean they are very practical to find what they need. For example, some of my American classmates are smart. They don't work hard for getting good grades but go for 'advanced' classes to simply get 'pass'.	-Negative perceptions -Being practical & changeable	3.1 3.2
B10: American people know how to balance the loading between work and life. They have their recreations during their leisure time. But Asian people mostly spend time on work and stay home to watch TV during their leisure time. American people are more active and outgoing than Asian people in some	-Positive perceptions Good quality of life & personality of directness -Cultural awareness	3.1 3.2 3.3

		(Theme 4)
ways. They are also direct to tell people what they like or dislike.		
B3: I think my problem is the lack of worldview. When people ask my country, I also do not know much about it. I know many Americans know a lot about the world.	-Psychological adaptation -Problems in the lack of worldview -Cultural awareness	4.1 4.2 3.3
B2: My problem is lack of independence. I don't know how to take care of myself and everything in the life.	-No adaptation -Problems in the daily life	. 4.1 4.2
B1: The knowledge of the daily life is my problem.	-No adaptation - Problems in the limited knowledge of the life	4.1 4.2
B4: I think language is the most difficult. Cultural differences are also difficult. I also have to know more about my country in order to introduce it to my friends.	-Psychological adaptation -Language & cultural barriers -Cultural awareness	4.1 4.2 3.3
B7: Language is the main problem. I don't care how many friends I have in the U. S.. But language problems can happen every place where I go.	-Psychological adaptation -Language barriers	4.1 4.2
B5: Cooking is a big problem for me because I've never cooked in my country. As I said, I can keep silent without speaking English. But I have to prepare for three meals for myself every day.	-No adaptation - Problems in the limited knowledge of life	4.1 4.2
B6: Socialisation and presentation are my problems. When I have presentation, I have to create many ideas and speak fluently to express my opinions. I also have to quickly respond others' questions and opinions in social activities.	- No adaptation -Problems in foods, socialisation & language barriers	4.1 4.2
B8: I have language problems. When I read a poem in my English class, I have never understood what the real meaning inside the poem because of cultural differences. When my professor sometimes gives us an example about his experience in the real life, I don't really understand him either. I also have hard time in adjusting myself to the food provided by cafeteria every day.	-No adaptation -Food , language & cultural barriers	4.1 4.2
B10: I think language is the biggest problem. The other problem is about	- Psychological adaptation	4.1

American culture such as their lifestyles or food.	-Language & cultural barriers	4.2
B9: I think most of us have communication problems. But eating is not a problem because you have your own choice.	- Psychological adaptation	4.1
	Problems in communication with people	4.2
		(Theme 5)
B4: English is important to me in my study. In the daily life, whether or not English is important depends on what kind of life you have and what kind of friends you have.	-Instrumental &integrative motivation	5.1
	-For studies & the daily life	5.2
B3: English plays a role in my life when I make friends with people. If I can be more fluent in English speaking and listening, I can develop firm friendship with others.	-Integrative motivation	5.1
	-For developing firm friendship with American people	5.2
B1: I think English is important in our everyday lives. It helps you to do many things such as shopping, discussion with teachers and classmates----etc.	- Instrumental motivation	5.1
	-For the daily routine work	5.2
B2: Yes, I agree English is important to my life during studying abroad.	- Instrumental &integrative motivation	5.1
	-For the life	5.2
B7: English is important to everything. If you are just old and quiet to buy things you need, you may not need English. However, if you need to socialize with people, English is very important in many aspects. For example, I write e-mails a lot. I also have to communicate with people in English every day.	-Instrumental & integrative motivation	5.1
	-For life, socialisation & communication with people	5.2
B5: We have to use English here in the U..S. For example, I have write e-mails to my professors. I may also write something to communicate with my employer. I think my oral skill in English is O. K., but the writing skill is still unsatisfactory.	-Instrumental & Integrative motivation	5.1
	-For life & contacts with people	5.2
B6: English is very important to my life such as shopping, banking or seeing a doctor. I have to write down every word to let my doctor know what happens to me. We also need to know rules and regulations which are written or spoken in English here.	-Instrumental motivation	5.1
	-For the daily routine work	5.2
B8: If I want to live here, English is actually important to me. I cannot	- Integrative motivation	5.1

communicate with people without English. I feel the director of the lab where I work tries to avoid speaking English with me. For example, the director asked me to do something, but I don't know what he means. I also have the same situation when I talk to technicians in the lab. They consciously keep avoiding talking to me. I can feel it. I have many chances to talk to native speakers, but I feel they prefer talking to others rather than me.	-For communication -Culture shock	5.2 4.3
B10: English is important because you can use it to do studies and contacting people. You have no choice. This is the only way for your life during studying abroad.	-Instrumental & integrative motivation -For studies & contacts with people	5.1 5.2
B9: English is important during studying abroad. American people may sometimes avoid speaking English with me. They are not always patient to me. When I discuss with some of my classmates from different countries, I find we know what kind of problems we have because of similar backgrounds. We are usually patient to each other to understand what we think and feel.	-Instrumental motivation -Practical concerns	5.1 5.2 **(Theme 6)**
B4: We can learn new vocabulary from shopping, watching TV, reading advertisement-----etc.. If you are not shy and willing to ask people, you can even learn how to use words from them.	-Learning English from American people and the daily life	6.1
B1: We learn a lot from listening to what people around us say. For example, native speakers have certain vocabulary they like to use.	-Learning English from American people	6.1
B3: We can also learn expressions or common sense that native speakers know.	-Learning English from American people	6.1
B2: I think I learn a lot from discussing with people. I purposely take English classes to have more practices in English. I have oral practice while discussing with classmates. I also have English writing practices while writing reports.	-Learning English from discussions with American people & continuous practice	6.1
B6: I think I really practice English in my everyday life. I usually push myself	-Learning English from continuous	6.1

to practice it. When I just came here, I was really afraid of speaking English. I am getting better but still need to learn. If you make an American boyfriend, I believe your English should be much improved.	practice	
B5: I sometimes push myself to learn English. If I am lazy or do not spend time on English, I think I may not learn English from my life at all.	-Learning from practice	6.1
B7: I think I make much progress in writing because I write a lot. I also learn to speak and listen to English by way of greeting with American people and people from different countries.	-Learning English from the daily life, American people, TV and the radio	6.1
B10: Of course we can learn English in our every life. For example, we can learn a lot words from the advertisements. When we talk to native speakers, they may correct wrong words or incorrect usage of words. When I have dinner, I watch TV or listen to the radio. As we live here, we also learn a lot of words that American people use every day.	-Learning English from TV, the radio, advertisements & American people	6.1
B8: I think language is related to culture. We should keep learning culture. Learning English can make us know more about American culture and the world. If we know more American culture, I believe our English can be much improved.	-Learning English from the target culture	6.1
B9: Watching TV, communication with people and discussion with classmates and professors are the ways to learn English during studying abroad.	-Learning English from TV, communication with people & discussions with classmates and teachers	6.1

Notes:

(1) All the raw data are written originally from the contents tape-recorded during interviews. Thus the grammatical errors shown in the extracts are not corrected by the researcher.

(2) Some participants in Group B also like to use 'you' or 'we' to refer to 'I'.

(3) Some participants in Group B like to use 'people' to generally refer to native speakers.

Analysis of Focus Group Interview (Group C)

Source of the Data	Element	Category
		(Theme 1)
C3: I like to communicate with native speakers and people from different countries because I can learn their opinions and viewpoints. English is a universal language for communicating with people in the world. But I think I need to improve my English first.	-Positive perceptions -Understanding others and the importance of English	1.1 1.2
C1: Sometimes I like to communicate with native speakers for practicing my English. But I think it is impolite intention. Now I change my mind to share what I find with my roommates. I don't want to take advantage of them for simply practicing English.	-Positive perceptions -Practicing English & sharing ideas	1.1 1.2
C4: I think it is easier to communicate with people from different countries because of the same backgrounds. As to the native speakers, I don't have many chances to really communicate with them until now. When American people are polite to me, I sometimes feel they just pretend to be nice to me and try to lie to me. I feel their politeness is sometimes not true at all. **C2:** (No response)	-Negative perceptions -No chance & psychological factors -Culture shock	1.1 1.2 4.3
C7: I know my English is not good enough to easily make mistakes to make them misunderstand me when I speak English to them When I speak English to people from different countries, they can more understand me. I practice speaking English again and again every day. I find native speakers sometimes become more patient to me now. But I still feel scared to talk to American people. I don't like to communicate with native speakers.	-Negative perceptions -Language barriers & psychological factors	1.1 1.2
C5: I am afraid of talking to American people too. When I hear my American roommates cook in the kitchen, I don't like to go to the kitchen to have conversations with them. I don't really know what I should say. When American people are around me, I am always quiet and try to avoid meeting	-Negative perceptions -Language barriers & psychological factors	1.1 1.2

them.		
C6: I think American people like to ask questions. But people in my country don't like to talk to strangers. The ways American people do sometimes let me feel uncomfortable. I just don't want to talk to strangers.	-Negative perceptions -Cultural differences	1.1 1.2
C8: I think it is not easy for me to communicate with native speakers. But I think native speakers are usually nice and patient. They know I speak poor English. They know I am a foreign student. But some of native speakers like American Asians like ABC or ABJ are not patient and friendly to me.	-Neutral perceptions -Language barriers	1.1 1.2
C10: Native speakers on campus are nice to me. But native speakers outside the campus who are in stores or restaurants may not be friendly. I have hard time when I speak English to them because they speak so fast that I cannot understand what they say. I like to ask them to repeat it, but they don't want to say it again. It is easier to communicate with people from different countries because we have the same problems. I can share what I know and feel with them.	-Negative perceptions -Language barriers	1.1 1.2
C9: I know native speakers in California of the U. S. are more friendly than those in other states of the U. S.. But I like to communicate with international students like me because my English is very poor. I find international students can know the ways to understand each other. My Japanese or Korean classmates sometimes use body language to tell me their meanings.	-Negative perceptions -Language barriers	1.1 1.2 **(Theme 2)**
C4: I tried to make friends with native speakers once. But I think it is not easy for me to do that because of cultural differences. For example, my American friend promised to call me back on the phone. But he had never called me back. Since then I might not trust American people very much.	-Negative perceptions -Cultural differences -Culture shock	1.1 1.2 4.3
C1: It is not a problem for me to make friends with American people when I was in my own country. Now I am here and	-Neutral perceptions -Cultural differences	2.1 2.2

become an international student. I hope nobody cares my pronunciation or poor English ability. I just try to express myself and make friends with American people. But I can understand what American people mean from the words they say. I cannot understand what they feel about something that can not be expressed from words.		
C3: I always try to be friendly to American people, but I sometimes cannot trust them. The reason is that they pretend to be nice to me. They easily forget the appointments with me.	-Negative perceptions -Cultural differences -Culture shock	2.1 2.2 4.3
C2: I think I can share hobbies with American people, but I don't try to make friends with them. I trust American people, but I don't know what they feel.	-Neutral perceptions -Language & cultural barriers	2.1 2.2
C7: It is easy to make friends with people from different countries such as Japanese classmates. But it is a problem for me to make friends with native speakers. They speak very fast and expect me respond quickly. I am afraid of talking to them. I think it is difficult to make American friends, especially when my roommate is not an American.	-Negative perceptions -Language barriers & psychological factors	2.1 2.2
C5: I think it is easier to make friends with people from different countries than making friends with native speakers. But I am just afraid of talking to them.	-Negative perceptions -Psychological factors	2.1 2.2
C6: I have much pressure if I make friends with native speakers. The reason is that I don't want to talk to them.	-Negative perceptions -Psychological factors	
C9: I don't think I have chances to make friends with native speakers. Until now I don't make friends with them. All my friends are international students.	-Neutral perceptions -No chance	2.1 2.2
C10: I like to make friends with native speakers because it is fun. They are funny sometimes. Making American friends can also help me improve my English.	-Positive perceptions -For fun and English learning	2.1 2.2
C8: I want to make friends with native speakers, but I have no chances to do it right now.	-Neutural perceptions -No chance	2.1 2.2
		(Theme 3)
C3: I think individualism is a kind of American culture. For example, young people don't like to obey their parents.	-Negative perceptions -Individualism -Culture awareness	3.1 3.2 3.3

316

Children usually have their own opinions and ways of thinking. Most of people leave their parents when they are very young. It is different from mine.		
C1: I am not sure what American culture is, but I have culture shock. When my American friend invited me and his girlfriend to a coffee shop, I was shocked to see he asked her to go Dutch to pay coffee. I asked him why he didn't treat his girlfriend.	-Neutral perceptions Limited knowledge of the target culture -Culture shock	3.1 3.2 4.3
C2: I don't have ideas about American culture. But I feel shocked when I see men respect women in the U. S.	-Neutral perceptions -Limited knowledge of the target culture -Culture shock	3.1 3.2 4.3
C4: I think American culture is full of independence and confidence. They like to give suggestions to tell people how to solve problems without reservation. They also like to exaggerate what they know with others and never hide their abilities.	-Neutral perceptions -Independence, confidence, helpfulness &directness	3.1 3.2
C6: I think American people are more active. The like to ask questions. That's a good habit. They can learn a lot from it. Their educational systems are also very different from mine.	-Neutral perceptions -Activeness -Culture awareness	3.1 3.2 3.3
C5: I feel shocked when American people like to give me hugs. It is different from the way people do in my country.	-Neutral perceptions -Body contact -Cultural shock	3.1 3.2 4.3
C7: I find American people a little selfish. American parents give their children free choices, so children seem spoiled to get whatever they want.	-Neutral perceptions -Selfishness	3.1 3.2
C9: I find people in this culture are independent and confident of themselves. Different people have different opinions. They are direct to express themselves. They all like to show something they know and be proud of their country.	-Neutral perceptions -Independence, confidence & directness	3.1 3.2
C10: Actually I don't know much about American culture because I don't stay here long. What I know about American culture is that It is full of the relationship between males and females. Men like women. Men are always kind and help women. American guys do not say 'Hi' to Asian guys very much.	-Neutral perceptions -Limited knowledge of the target culture -Culture shock	3.1 3.2 4.3
C8: I don't know much about American		3.1

culture. I find American people consider people are born to be equal, no matter how old they are. It is very different from mine.	-Neutral perceptions -Limited knowledge of the target culture -Culture awareness	3.2 3.3
		(Theme 4)
C1: I think language is the main problem. Especially when I don't know words I need, it causes me a lot of problems.	-Psychological adaptation -Language barriers	4.1 4.2
C4: If I can speak English more fluently, people here in the U. S. become more patient to me. No driving licence and social security number are also the problems of international students.	-Psychological adaptation -Language barriers & the limited sources of life	4.1 4.2
C3: I think the lack of communication skills is my problem. We do not know how to interact with native speakers because of cultural differences. Asians are usually passive and quiet.	-Psychological adaptation -Problems in communication & cultural differences	4.1 4.2
C2: I agree that communication skills may cause a problem to international students. For example, I am shy and do not know how to interact with native speakers. I find American people do not care what I answer but just keep talking and talking	-Psychological adaptation -Problem in communication & cultural differences	4.1 4.2
C5: I feel lonely because I live far away from my family. **C8:** (No response)	-No adaptation -Psychological factors	4.1 4.2
C6: I think money is the problem. We have to pay everything for ourselves.	-No adaptation -Financial problems	4.1 4.2
C7: I think language is the problem. I like to get together with people from the same country. I often speak my native language. I find I can't make much progress in English. Now I try to speak more English with people around me.	- Psychological adaptation -Language barriers	4.1 4.2
C9: I think I often feel homesick. I miss my family very much. I also have problems to express my opinions. I usually think in Chinese first and try to translate what I want to say into English. Native speakers sometimes don't know what I really mean. When I just came in the first month, I also met a homeless guy to ask for my money on the street. It is a bad experience.	-No adaptation -Psychological factors & language barriers -Culture shock	4.1 4.2 4.3
C10: I have problems in language and know the information about life such as	-No adaptation - Problems in	4.1 4.2

banking, transportation, shopping, applying for the credit card---etc.	language and coping with the new life	
		(Theme 5)
C4: Until now I use English only for learning. It is not easy for to see English as part of my life, although I use English every day. For example, when I speak with the friends from the same country, I am not used to speak English with them.	-Instrumental motivation -For learning	5.1 5.2
C1: English is an instrument for survival in the U. S. If I could not speak English well, I could not survive well in this society. English is important to me in my everyday life.	- Instrumental & Integrative motivation -For survival & life	5.1 5.2
C3: I think English is an instrument for communicating with people from different countries in the world.	-Instrumental motivation -A tool of contacts with people in the world	5.1 5.2
C2: the reason why I come here is that I decide to learn more English. If I can speak English well, I can contact people all over the world and get a lot of information. I think English is especially important to students who study here.	- Instrumental motivation -For getting information & contacting people in the world	5.1 5.2
C6: (No response)		
C5: I think English is important to my everyday life such as shopping, going to the restaurant-----etc.. I can not live here in the U. S. without English.	- Instrumental motivation -For the daily routine work	5.1 5.2
C7: I think English is important in my life such as communication with people.	- Instrumental & integrative motivation -For communication & life	5.1 5.2
C10: English is important because I live here in the U. S. When I go to stores, restaurants or school offices, I meet a lot of American people. If I want to live here, I have to speak English and also understand their English. I use English most of the time.	-Instrumental & integrative motivation. -For life & socialisation with American people	5.1 5.2
C8: (No response)		
C9: I think I need English to communicate with people. I have got lost many times since I came here. So I need English to ask for the help of American people.	- Instrumental & integrative motivation --For communication & asking for help	5.1 5.2
		(Theme 6)
C4: I like to learn English from everyday	-No pressure in	6.1

life. I feel no pressure when I learn it. In my country, I have a lot of pressure on learning English. In the U. S., I find I can learn English everywhere without stress. But I don't think I really learn a lot of English from my everyday life because I am not really get used to the new environment.	English learning & learning English from the daily life	
C1: The longer one lives abroad, the more he can learn English without consciousness. I believe I can learn English from the life. I think it is not enough for me to only learn it from the life. I try to know professional or academic knowledge in English	-Learning English from the daily life	6.1
C3: I think I can learn English from everyday life because I am here in an English-speaking environment. I can listen to what American people say everywhere. That is a good listening practice. I also watch TV shows. That is another practice for English listening.	-Learning English from TV, the radio & American people	6.1
C2: I feel relaxed to learn English every day. I try to watch TV and listen to the radio. I also speak English every day. Those are all of the practice in English learning.	-Learning English from TV & the radio	6.1
C6: I learn English from shopping, watching TV, reading the newspapers---etc.	-Learning English from the daily life	6.1
C5: I usually watch TV in order to learn English. When I read grammar books, I easily fall asleep. I think watching TV is easy for me to learning English. My problem is my English grammar is still poor. Whenever I think of grammar, I may speak every slowly and say some of sentences that nobody can understand. I feel more relaxed to learn English from life rather than from books or classes.	-Learning English from TV, people & the radio	6.1
	Problems in grammar	6.2
C7: I think I learn a lot of English from having conversations with native speakers in everyday life. I think this kind of learning is different from the learning in the class.	-Learning English from the conversations with American people .	6.1
C10: I want to learn English from my everyday life. I watch TV every day. I try to talk to American people in the dormitory. I always try to participate in	-Learning English from TV, social activities and American people.	6.1

320

ceremonies and festival parties which are held by the dormitory. Also, my roommate is the one that teaches me a lot of English.		
C9: I try to ask American people questions to learn English. I also try to see movies to learn English. Recently I have another chance to learn English because I join a non-government organization which makes me meet many native speakers. They speak English very fast, so I think the meetings can make me improve my English.	-Learning English from movies, American people & social activities	6.1
C8: In my cases, I have many chances to meet people from my own country. So I don't think I learn English a lot from my everyday life. I only watch TV to learn English every day.	--Learning English from TV	6.1

Notes:
(1) All the raw data are written originally from the contents tape-recorded during interviews. Thus the grammatical errors shown in the extracts are not corrected by the researcher.
(2) Some participants in Group C like to use 'we' to refer to 'I'.

Appendix II:
Questions of the Questionnaire

A Questionnaire concerning Study-Abroad experiences

Dear Students:

The questionnaire is mainly to understand whether and how you are affected by the experience of study abroad while you are immersing yourself in the culture of an English-speaking country. All the information that you provide will be only for the purpose of my research and well kept for the privacy concern. Please fill it out without hesitation. Thank you for your kind help!

I. Personal Information (Please choose and fill in the correct answer)

Gender: ☐Male ☐ Female

Marital Status: ☐Single ☐Married

Age: ☐18-25 ☐26-35 ☐36-50 ☐above 50

Nationality: ☐China ☐Japan ☐Korea ☐Taiwan ☐Others:_____

Length of residence: ☐Less than 1 year ☐1-2 years ☐More than 2 ears

Times of study abroad: ☐once ☐twice ☐3 times ☐more than 3 times

Countries where you ever studied: ☐United States ☐United Kingdom ☐ Others:_____

Type of accommodation: ☐Dormitory ☐Host family ☐Others: ____

II. Questions: (Please circle the answer according to the following scale)
5　Strongly agree
4　Agree
3　Neutral
2　Disagree
1　Strongly disagree

(1) I enjoy meeting and listening to people who speak a foreign language.   5 4 3 2 1

(2) I often wish I could speak a foreign language perfectly.   5 4 3 2 1

(3) I often wish I could read newspapers and magazines in a foreign language.   5 4 3 2 1

(4) When I study abroad, I make efforts on learning English.   5 4 3 2 1

(5) When I study abroad, learning English is an enjoyable experience.   5 4 3 2 1

(6) English is an important part of my work during studying abroad.   5 4 3 2 1

(7) Most of the native speakers are friendly and easy to get along with during studying abroad.   5 4 3 2 1

(8) I would like to know more native speakers when I study abroad.   5 4 3 2 1

(9) While talking to native speakers during studying abroad, I can make sense of their gestures or facial expressions.   5 4 3 2 1

(10) I feel generally accepted by native speakers in the new culture.   5 4 3 2 1   5 4 3 2 1

(11) I feel able to cope with the new culture.   5 4 3 2 1

(12) I feel optimistic about my life immersed in the new culture.   5 4 3 2 1

(13) I have many friends during studying abroad.   5 4 3 2 1

(14) The more I get to know native speakers, the more I want to be fluent in English.   5 4 3 2 1

(15) The more I know native speakers, the more I like them.   5 4 3 2 1

(16) I have favourable attitudes towards native speakers during studying abroad .   5 4 3 2 1

(17) Learning English can be important to me because it will allow me to follow the meanings of native speakers.   5 4 3 2 1

(18) Learning English can be important to me because I'll need it for my future career.   5 4 3 2 1

(19) Learning English can be important to me because it will allow me to meet and interact with more and different people.   5 4 3 2 1

(20) Learning English can be important to me because it will make me become a more knowledgeable person.   5 4 3 2 1

(21) Learning English can be important to me because it will enable me to better understand and appreciate English art and literature.   5 4 3 2 1

(22) Learning English can be important to me because someday it will be useful in getting a good job.   5 4 3 2 1

(23) Learning English can be important to me because I will freely participate in the activities of other cultural groups.   5 4 3 2 1

(24) Learning English can be important to me because other people will more expect me.   5 4 3 2 1

(25) I feel anxious or awkward while meeting native speakers in the new culture.   5 4 3 2 1

(26) I often feel lonely while studying abroad.   5 4 3 2 1

(27) I often feel unsettled while studying abroad   5 4 3 2 1

(28)I often miss my family and friends who are in my home
    country.   5   4   3   2   1

(29)I ever wish to escape from the new environment during
    studying abroad.   5   4   3   2   1

(30)I often find it hard to be polite to the hosts in the new
    culture.   5   4   3   2   1

(31)I often feel strain from the effort to adapt to a new
    culture.   5   4   3   2   1

(32)I often feel uncomfortable when people stare at me
    during studying abroad.   5   4   3   2   1

(33)When I go out for shopping during studying abroad,
    I often feel as though people try to cheat me.   5   4   3   2   1

(34) I often feel confused about my role or identity in the
    new culture.   5   4   3   2   1

(35)I often feel shocked by the new culture during studying
    abroad..

III. Question-and-Answer: (Please share your experiences with us by writing a few sentences)

1. What do you learn most during studying abroad? (i. e. communication skills, interpersonal skills, English speaking, English listening, English writing, English reading----etc.) Why?

Appendix III:
Questions of Interviews

An Interview about Study-Abroad Experiences

1. How do you feel about the experience of 'study abroad'? Why do you have that kind of feeling? Please give me examples to tell me why you have that kind of feeling!

2. Do you like to communicate with native speakers or people from different countries by using English? Why do you like or dislike it? How do you usually communicate with them? Please give me an example.

3. Do you have problems during studying abroad? What are the problems? Are they all related to your curriculum? If yes, how do you solve them? If not, what are they? How do you solve those problems?

4. Do you like to make friends with native speakers or people from different countries? Why do you like or dislike it? How do you make friends with native speakers or people from different countries during studying abroad? Please give me an example!

5. While immersing yourself in an English-speaking culture during studying abroad, do you think English is important to your everyday life? Why do you think it is important? Please give me an example!

6. Do you think you can learn quite a lot of English from your everyday life during studying abroad? Why do you think so? Please give me an example!

7. Does the experience of study abroad make you become different from the original one? Why? How? In what aspects? Please tell me your experiences!

8. Do you get what you expect to learn from the experience of study abroad? What do you expect to learn before coming to study abroad?

9 Do you like to know more about the culture of native speakers during studying abroad? Why do you like to know more about it? Does it affect you? How does it affect you? In what aspect does it affect you?

10. Do you agree that knowing more about the culture of native speakers helps you become more proficient in English? Why do you think so? In what aspects do you think you make much progress? Please tell me your experiences!

Appendix VI:
The Consent Form for Interviews

Consent Form

Title of the Thesis--- Intercultural Learning in the Context of Study Abroad: A Role in Second/Foreign Language Acquisition

(All the participants need to complete the sheet themselves.)

1. Have you agree to tape-record what you say during
   the interview?   YES/NO

2. Have you received enough information about the study?   YES/NO

3. Have you had an opportunity to ask questions and discuss
   the study?   YES/NO

4. Have you received satisfactory answers to all of your
   questions?   YES/NO

5. Who have you spoken to? Dr./Mr./Mrs./Ms./Prof. _____

6. Do you consent to participate in the study?   YES/NO

7. Do you know that you are free to withdraw from the study?   YES/NO

(* at any time and without having to have a reason for withdrawing from it)

Signature:_____   Date:_____

(NAME IN BLOCK LETTER) _____

Signature of the witness:_____   Date:_____

(NAME IN BLOCK LETTER) _____

Notes:
1) The interview should be tape-recorded under participants' agreement. Thus the researcher will orally explain why she needs to do the tape-recording to all of you before the interview begins.
2) The signature of the witness is optional. If you decide to include it in the form, the signature of each volunteer must be witnessed by someone other than the researcher.
3) The consent form is approved by the thesis committee of School of Education at Durham University.